TONGAN MYTHS AND TALES

COMPILED BY

EDWARD WINSLOW GIFFORD

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114 Edward Winslow Gifford served as a member of the Bishop Museum staff for the year 1920-1921, spending nine months of this time in Tonga. In July, 1921, he resumed his duties as Associate Curator of the Museum of Anthropology of the University of California.

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Tongan Myths and Tales

COMPILED BY EDWARD WINSLOW GIFFORD

INTRODUCTION

The printing press has undoubtedly done more to preserve the extant 114
Tongan myths and legends than has oral transmission. Fortunately both
the Wesleyan Methodist and the Roman Catholic churches in Tonga adopted
the broad policy of publishing in their Tongan language magazines many
stories from raconteurs now long dead. A number of tales presented in 127
the following pages are drawn from these sources.

A series of stories was recorded at first hand from Tongan narrators 124
during my nine months sojourn in Tonga in 1920-1921. For many of them
the published versions, rather than the tales of some elder relative, were
the relater's source of information. For such tales I have discarded the 128
oral account and have presented only a translation of the printed version. 127

European folk tales have also been published in Tongan for the delecta- 177
tion of the Tongan public. As a result I not infrequently found myself
recording some well known story, such as Cinderella or Dick Whitting- 538
ton's Cat, under a thin disguise of Polynesian names. There were also [124]
hybrid tales in which the leading roles were played by princes, princesses,
and premiers, or again by cats and ferocious mammals.

Through the diligent efforts of the late Reverend Father Francis Xavier 113
Reiter of the Catholic Church and of the Reverend E. E. V. Collocott of the 114
Methodist Church, a number of Tongan myths have been presented in the
anthropological periodicals Anthropos and Folk-Lore. Myths thus recorded 128
are not reproduced in this paper, except insofar as I secured variants or the
original Tongan text.

Modern Tongans have a distinct national pride and feel that they con- 186
stitute a nation superior to their neighbors. I am inclined to believe that
this national spirit is a survival from ancient times, which has been fanned
into fresh vigor under the astute guidance of that remarkable ruler, King
George I. Tupou. An undoubted manifestation of this patriotic feeling is [814]
the interest taken by many Tongans in the past of their nation. As a result 123
of this widespread interest the expedition met with hearty coöperation from
Tongans as well as from Europeans.

The interest of the educated Tongan in the past of his country is well 539
illustrated by the following Tongan verse written by the late chief Tafolo, 814
a scion of the Tui Tonga's house.

539 Fakamolemole a houeiki mo ngaohi haa,	Pardon me, noble chiefs and lineages,
He oku mamao mo faingataa ae faanga;	For the searching place is now far and difficult;
814 Koe tolutalu nae tuu holo he ngahihalanga	The old plantations once scattered on the roads
Kuo fuu puli pea alu mo hono toutangata.	Have now quite disappeared and gone with them their generation,
Ka ne ongo ene vao fihi mo tevavaa,	But although they now lie in very thick bush,
Kae fai pe ha vavaku mo sia faala	Search will be made at any rate
Kia Touiafutuna, koe uluaki maka	For Touiafutuna, the first rock
Nae fai mei ai hotau kamataanga.	Where our origin began.
Kehe koe talatupua ia mo fananga,	Though these are only traditions and fables,
Oku utuutu mei ai sii kau faa.	'Tis here the inquirers get their facts.

127 My thanks are due to Her Majesty the Queen of Tonga, to the Prince Consort William Tungi, to Messrs. W. H. Murley, J. P. Maatu, E. E. V. Collocott, and to Mrs. Rachel Tonga for generously allowing me to use unpublished tales which they had recorded. The Methodist and Catholic churches, through their representatives, the Rev. R. C. G. Page, Rev. E. E. V. Collocott, and His Lordship Bishop Joseph Felix Blano courteously placed the old manuscripts in their archives at my disposal. 128 For the patient and painstaking work of Miss Beatrice Shirley Baker in translating hundreds of pages of Tongan text I am especially grateful. To others I am indebted for similar work, to wit: Mr. Alphonse J. Gaffney, Mr. Solomon Ata, Mrs. May Laurence, Mr. E. E. V. Collocott, Mr. W. H. Murley, Mr. William Finau, Miss Georgina Sutherland and Miss Lena Hettig. 124 Acknowledgment of the help of various Tongans who related stories is made in connection with their contributions.

104 [114] Two excellent dictionaries of the Tongan language offer a choice in orthography. One is the compilation of the Catholic Missionaries of the Marist Brotherhood,[1] and the other is the compilation of the Reverend Shirley W. Baker.[2] I have, with one exception, elected to follow the orthography set forth on pages 1 and 2 of the Dictionnaire Toga-Francais because it conforms more closely to the orthography of other Polynesian dialects. In the present paper sixteen symbols in all are used, of which five represent vowels and eleven consonants. The vowels are *a, e, i, o,* and *u* and the consonants are *f, h, k, l, m, n, ng, p, s, t,* and *v*. *Ng* is used in this paper in place of the *g* employed in both the Catholic dictionary and Baker's dictionary.

Baker's dictionary differs from the Catholic dictionary in using both *b* and *p* instead of *p* alone; and *s* and *j* instead of *s* alone. Consequently, in

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[113] [1] Missionnaires Maristes, Dictionnaire Toga-Francais et Francais-Toga-Anglais. Paris, Ch. Chadenat, 1890.

[113] [2] Baker, Shirley W., An English and Tongan Vocabulary, also a Tongan and English Vocabulary, with a list of idiomatic phrases; and Tongan Grammar, Auckland, N. Z., 1897.

following the Catholic dictionary I have consistently written *p* for *b* and *s* for *j* in order to secure uniformity throughout the paper. To this extent I have altered certain of the printed Tongan texts that I have quoted. In the word Tongatabu, however, I have followed the customary spelling, as the *b* is too well established in general use to make the change to Tongatapu desirable.

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[128]

TONGAN MYTHOLOGY AND THE ORIGIN OF THE TONGANS

127 171 121 Though it is premature for a detailed comparison of Tongan mythology with other Polynesian mythologies, the writer has attempted a rough approximation of the affinities of Tongan mythology to the mythologies of the great areas of the Pacific as presented in Roland B. Dixon's "Oceanic Mythology."[a]

127 128 Having Tongan mythology quite thoroughly in mind, Dixon's book on Oceanic mythology was read and a check mark entered in the margin wherever an episode appeared to have a Tongan parallel. If error was made it was on the side of entering too many check marks, for undoubtedly some of the episodes checked as having Tongan parallels, in truth have not, as the resemblance in certain instances was rather remote. 171 Upon completing the book it was found that there were sixty-seven check marks in the Polynesian part, forty-eight in the Indonesian, twenty-seven in the Micronesian, ten in the Melanesian, and six in the Australian. These figures undoubtedly represent in a rough fashion the affinities of Tongan mythology. It was to be expected that resemblances to Polynesia would be numerous, and undoubtedly when the other members of the Bayard Dominick Expedition have published their reports the number of resemblances will be materially increased.

The number of parallels between Indonesia and Tonga are astonishingly large, being more than four times the number that are found between Tonga and Melanesia. Many of the resemblances between Tonga and Indonesia are so specific that it is hard to believe they are merely accidental. In fact, the high number of resemblances, forty-eight, would preclude accident as the sole factor, especially when contrasted with only ten resemblances between Tonga and adjacent Melanesia.

171 128 The paucity of the Micronesian material undoubtedly accounts for the fact that only twenty-seven resemblances were found between it and Tongan material. On the other hand, allowing for the scarcity of Micronesian material, this is a fairly high figure and would seem to indicate that the connection between Tonga and Indonesia is by way of Micronesia rather than Melanesia.

174 773 The Tongan myths and tales in themselves throw a little light on the geographic aspect of Tongan origins.

538 In looking over the field of Tongan mythology, one is struck by the frequency of derivation of plants and fishes from Samoa, from the sky, and from Pulotu (the land of the gods), and by the absence of allusions to Fiji as a place from which useful plants and animals have been derived.

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[113] [a] Dixon, Roland B., The mythology of all races: Oceanic, vol. 9, Boston, 1916.

It seems to me that this very absence of mention of Fiji is negative evidence 174 of the relatively late contact with Fiji. On the other hand, the references [773] to Samoa indicate an early contact with that group, which in the Maui tale, even furnishes the fishhook with which the island of Tongatabu is hauled to the surface. It seems to me, too, that these facts have a bearing on the theory of the probable route of migration of the Tongans; or to state more nearly what is in my mind, that they give us some clue as to the direction from which the Tongans came; probably not by wholesale migration, but by gradual infiltration. The negative evidence of the myths and tales makes it clear that it was not Fiji, and that Fiji did not lie in their route of travel to their present habitat. The positive evidence of the myths and tales, on the other hand, makes it very clear that Samoa lay in the line of travel, and that undoubtedly when heaven and Pulotu are referred to, it is lands beyond Samoa which are meant.

The points just adduced from the preceding myths and tales, therefore, would seem to support the theory that the Tongans have entered their present territory by way of Micronesia, rather than by way of Melanesia. The idea of the Polynesians entering their island homes by way of Micronesia rather than Melanesia, was proclaimed as early as 1799 in the Voyage of the Duff, where on pages 85 and 86 of the Preliminary Discourse, the following is set forth:

> "It must not, however, be omitted, that people of the same race with the natives 174 of the groups [Tahiti, Tonga, Marquesas] we have described, are dispersed over the Ladrone and Caroline islands, which lie north of the Equator, and extend from the 101 130th to the 175th degree of east longitude; and they have reached from the latter group, or from some intermediate places not yet discovered, to the Sandwich islands, which are situated between 155° and 160° west longitude, and 19° and 22° north latitude. Crossing the Equator, probably from the more eastern of the Caroline islands, they have spread over the clusters of which we have given an account, and from the Friendly islands have reached the large country of New Zealand, ———— ————; while from Otaheite, or some of the islands south-east of it, they have made a surprising stretch to the solitary spot called Easter Island. The language 174 and customs of this widely scattered nation have been traced to the coasts of the great Asiatic islands, Luzon and Borneo, and from thence to the peninsula of Malacca, the Aurea Chersonesus, beyond which the geographical knowledge of the ancients can hardly be said to have extended. The astonishing migrations of this race seem to have originated, like those of the northern Europeans, from designs of conquest. These they carried into effect on the coasts of the grand Asiatic archipelago, driving back the black natives of those very extensive islands to the interior mountains which they still occupy as a distinct and independent people. But the migrations of the fairer race from the Philippine islands to the Carolines, and farther eastward, have almost to a certainty been occasioned by stress of weather, which drove their canoes from island to island, and from one group to another, that had not before been peopled. Frequent incidents of this nature have been ascertained, and some of them have been specified in our account of the islands connected with Otaheite. The population of islands so widely scattered, cannot, for the greater part be otherwise explained, either upon the ground of established fact, or upon that probable conjecture."

174 Certain features of Tongan mythology appear to bear on the internal history of the country.

773 538 The localization of the Maui adventures in the Vavau and Tongatabu groups, to the exclusion of the Haapai group, is probably more than mere accident. Moreover the Maui tale appears to be a composite of two separate local cycles, one of which makes Koloa in the Vavau group their residence, the other of which makes Eua in the Tongatabu group their residence. The fact should not be overlooked in this connection that Mariner states that Tangaloa was the god who drew the Tonga islands from the deep to the surface of the waters.[4]

In Haapai the place of Maui is largely filled by the hero Muni, whose exploits somewhat resemble Maui's. Peculiar also to Haapai are the stories of the Son of the Sun.

174 [103] The mythological position of Haapai is partly paralleled in place names. Haapai and Tongatabu have 425 names in common, Vavau and Tongatabu 446, but Vavau and Haapai only 168. Both the mythological and ethnogeographical evidence point to an aloofness of Haapai anciently, particularly in respect to Vavau.

Tongatabu is pre-eminent both ethnogeographically and mythologically.
[103] In an ethnogeographic sense it was the center from which influence flowed
both to Haapai and Vavau, judging by the hundreds of place names it
174 holds in common with these two groups. Mythologically, it is the islands
of Ata and Tongatabu that are hauled first to the surface of the waters
773 by the Maui. Men, too, were created in the Tongatabu group and further-more, the first Tui Tonga was the son of a woman of Tongatabu by a divine mate, the god Tangaloa Eitumatupua. Even the hero Muni, although he spent his boyhood in Haapai, was of Tongatabuan origin and performed in Tongatabu his doughtiest deeds.

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[113] [4] Martin, John, M.D., An account of the natives of the Tonga Islands, in the South Pacific Ocean, with an original grammar and vocabulary of their language. Compiled and arranged from the extensive communications of Mr. William Mariner, several years resident in those islands. In two volumes. Vol. 2, pp. 116, 121, 1817 edition, London, John Murray, Albemarle Street, 1817.

FISON'S "TALES FROM OLD FIJI"

Lorimer Fison's Tales from Old Fiji[5] include a number of stories which 171
have Tongan parallels. As Fison's collection is from eastern Fiji, a region
with much Tongan blood in its population, the parallels are to be expected. 538
Of the twelve tales he presents, six are matched by the Tongan tales presented [113]
in this paper. Two others refer specifically to Tonga, but have no [144]
parallels in my collection. Of these two, one concerns Napoleon. The 538
second concerns "The Beginning of Death" and was told by the famous
Tongan chief Maafu, whose military operations in Fiji in the last century
won him renown.

Maafu's version of the origin of death, to wit: that certain gods came 538
from Pulotu to dwell in Tongatabu and there became mortal and subject to 773
disease and death, was not encountered in any of the tales which I gathered
in Tonga. The same motive, however, is recorded in Mariner's work on
Tonga[6]. Included in Maafu's tale, as a necessary preliminary to mortal
existence, is the land-fishing of Maui, whereby Ata and Tongatabu are
hauled from the depths. Then Tongatabu becomes the home of the runaway
gods of Pulotu, who become mortal. Maafu's tale conveys a striking
picture of the spiteful character of Hikuleo, who becomes the lord
of Pulotu, after Tangaloa goes to the sky and Maui goes under Tongatabu
to keep it from sinking. Although many details in Maafu's story occur 538
in other Tongan tales, for example, the "water of life" and the "tree of
speech," Maafu's particular combination of details and episodes is unique.

Fison's Fijian tales unquestionably are, in large measure, nothing but 538
Tongan tales. Fison points out that many of his tales are notable for their 171
Fijian coloring in spite of their dealing with Tongan characters. He mentions
especially the story of Longapoa, and stresses the references to cannibalism.
On the whole, references to cannibalism are rather scarce in Tongan
tales.

It seems legitimate to regard Fison's tales and my collection as two 538
branches from a single Tongan trunk, branches which separated from the 171
parent stem many generations ago. Each has since pursued its growth 174
with a fair degree of independence. On the one hand, Fison's transplanted
tales flourished in a new environment, where they were to a considerable
extent influenced by Fijian ideas. On the other hand, the tales
which were ultimately collected by me continued to develop in their own
native environment. However, intercourse between Tonga and Fiji
(especially the Tongan colonists in Fiji) was probably but seldom inter-

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[5] De la More Press, London, 1907.

[6] Martin, op. cit. vol. 2, p. 126.

538 rupted; hence a considerable exchange of ideas must have taken place
171 and to a certain extent have tended to keep the two sets of myths and
174 tales more or less similar in character.

In the account by Taliai Tupou, the lord of Naiau, of "Why the Kings
538 of Lakemba are called Lords of Naiau,"[7] there are certain incidents that
171 are reminiscent of the Tongan tale concerning the origin of the first Tui Tonga, Ahoeitu. Of special note is the ascent to heaven by climbing a casuarina tree. There the hero, the founder of the dynasty, visits his father, the King of Heaven. This episode is too close to the Tongan parallels to admit of any hypothesis other than one of common origin. The Fijian hero is said to have gone to Tonga after he had turned over the rule of Lakemba to his son, Taliai Tupou. In Tonga "also he conquered all the mighty ones; and at length returned to his father, the Sky-King, with whom he lived ever after, receiving the worship of many lands." The conquest of the Tongan chiefs also has its parallel in the tale of Ahoeitu, who establishes a new dynasty of Tui Tonga, displacing the kings who were the descendants of the Worm (Uanga).

The tale of "How the Tongans Came to Fiji"[8] is nothing more nor less than the Tongan story of the turtle Sangone. In the Lakemban version the voyage of the Tongans to Fiji is a sequel which is lacking in the Tongan stories of Sangone. In the Lakemban tales the Tongan crew retain one of the turtle's plates, but tell the Tui Tonga that they left it with the Samoans. The Tui Tonga in anger orders them to voyage at once to Samoa for the missing plate and not to return without it under pain of death. Once beyond the reefs of Tongatabu the crew, in despair, decide to run before the wind, with the result that they fetched Kandavu in Fiji, from whence they were removed by the king of Rewa to Rewa, where they were given land.

A version of the tale of the Son of Sun is included in Fison's Fijian collection,[9] having been told him by Taliai Tupou, the lord of Naiau and king of Lakemba. In general this tale closely parallels the Tongan versions, but ends with the death of the sun-child when he opens the unlucky package Monuia. The marriage to the Tui Tonga's daughter is not even hinted at in the Lakemban version. The Lakemban story is a tale about Tonga, not Fiji. (See pp. 101-120.)

Fison[10] presents a version of the Muni tale from Fiji. It is entitled "The Adventures of Matandua, the One-Eyed." It far exceeds any

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[7] Fison, Lorimer, Tales of Old Fiji, pp. 49-57.

[8] Told by Ratu Taliai Tupou, lord of Naiau and king of Lakemba, op. cit. pp. 19-26, London, 1907.

[9] Op. cit., pp. 33-39.

[10] Op. cit., pp. 99-133.

Tongan version in wealth of detailed elaboration. Just how much of this 538
is the work of Fison and how much of the raconteur, Roko Sokotukevei, is 171
difficult to determine. That some of the elaboration is Fison's seems likely 538
from the following statement in the preface of his book: "Each one of 171
them [the tales] contains a genuine legend as its skeleton, so to speak. For 114
the flesh with which that skeleton has been covered, the most that can be claimed is that it is of the native pattern."

In Fison's version the hero is called Matandua instead of Muni Mata- 538
mahae. The youthful years of the hero's life are spent in the island of Ono 171
in Fiji, thus betraying a localization, at least in part, for the story. The hero's parents, however, are Tongan, but his foster parents Fijian. As in the Tongan versions he goes to Tongatabu after reaching maturity and becomes the deliverer of his people from the clutches of a cannibal giant. The hero throughout had the aid of the spirit of his dead mother, a feature not even hinted at in the Tongan versions, in which all accomplishments are through his own great strength.

A tale concerning Longapoa, related by Taliai Tupou, the lord of Naiau and king of Lakemba, is incorporated in Fison's Tales from Old Fiji.[11] Although the hero is the Tongan Longopoa, he is represented as a chief of high rank and not merely as a chief's attendant. Kae, his companion in the Tongan versions, and the chief Loau, are entirely omitted. Longapoa's wife, who is a scold, plays an important role in this Fijian version, but is entirely omitted in the Tongan versions given here. The Fijian tale, however, deals wholly with Tongan characters and professes to be a Tongan tale, not a Fijian tale. (See pages 139-148.)

The fragmentary Tongan tale about Tangaloa and the carpenters (page 201) suggests the Fijian tale told by Taliai Tupou, the lord of Naiau and king of Lakemba,[12] and entitled "How the Fijians learned to build their canoes." In the Fijian tale the patron god of the carpenters (boat builders) is Dengei the Great Serpent, of the hill of Kau-vandra in Great Fiji. As the Tongan tale came from but a single informant and as its incidents are not clearly connected, I am inclined to regard it as a variant of the Fijian story. Of course the possibility of its being an old Tongan tale, now largely forgotten, should not be overlooked.

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[11] Op. cit., pp. 65-85.

[12] Fison, Lorimer. Tales from Old Fiji, pp. 27-31, London, 1907.

COSMOGONY

773 171 Tongan cosmogony, unlike some other Polynesian cosmogonies, does not tell of a void in the beginning, but instead tacitly assumes the preexistence of the sky, the sea, and the land of Pulotu (the home of the souls of departed chiefs).

113 The Tongan creation myth has happily been published in both Tongan and French by Father Reiter.[13] In 1910 Josiah Martin [14] published a portion of the Tongan creation story in which the fishing up of the island of Tongatabu is related. Reverend E. E. V. Collocott [15] has published a free translation of the account of the origin of the gods and of the world. Creation myths have also been published in the Tongan language.[16]

128 In the present paper only the variants of these published accounts are recorded.

114 776 The account by Father Reiter and that by Collocott disagree as to the paternity of the Maui, the former naming the god Taufulifonúa as the father, the latter the god Biki (Piki). The manuscript of J. P. Maatu agrees with Father Reiter's account in proclaiming Taufulifonua the father of the Maui. But Maatu's manuscript goes further and lists them as Maui Loa, Maui Puku, and Maui Atalanga. Collocott lists them as Maui-motua, Maui-buku, and Maui Atulanga.

114 773 114 Again Maatu's manuscript is specific where the published accounts are not. It states that the particular sort of *kiu* (snipe or plover), in which Tangaloa Atulongolongo became incarnate in his search for land, was the *tulione*. A second version in Maatu's manuscripts is not so specific. It does, however, state that the writers of the version were Kelekele and Tokemoana, who with Tongavalevale and the Tamaha Amelia were the writers of a similar account that I obtained from Jonathan Fonua of Neiafu, Vavau.

773 In the Tongan cosmogonical tales there is no hint of the creation of the sea, sky, sun, moon or stars. Their preëxistence is either stated or tacitly assumed.

539 The account of the origin of the gods in the old manuscript in the possession of Mr. John Panuve Maatu describes the origin of sexual intercourse by the twin deities Taufulifonua (male) and Havea Lolofonua (female): "And Piki and Kele made a new country which they named Tonga Mamao (Distant Tonga) and took their children Taufulifonua and Havea Lolofonua

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[13] Reiter, P., Traditions tonguiennes, Anthropos, vol. 2, pp. 230-236, 438-443; 743-750, 1907.

[14] Martin, Josiah, Origin of the name of Tonga Island: Jour. Poly. Soc., vol. 19, pp. 163-166, 1910.

[15] Collocott, E. E. V., A Tongan theogony: Folk-Lore, vol. 30, pp. 234-238, 1919.

[16] (1) By Taufapulotu, Koe tupuaga o mamani mo hono kakai, Koe Fafagu, vol. 4, pp. 122-127, 1906; (2) By the Tamaha, Kelekele, Tokemoana, and Tongavalevale, the origin tale, published in Koe Makasini a Koliji, vol. 4, pp. 22-26, 51-55, 74-78, 1881-1883; (3) Koe talanoa ki Eua, Koe Makasini a Koliji, vol. 4, pp. 109-111, 1881-1883.

there. But not yet did those two know each other. They were still inno- 539
cent and went about naked, for they were not ashamed. So it was until one day when they went to bathe in the sea and were lying face downwards with their feet in the water. The tide was flooding and began to break upon their feet. On and on it came, until it covered their bodies. *Subito piscis qui oo appellabatur, unda adlapsus cunnum puellae exhauriebat.* She was in pain and cried and kicked her feet about in the sand, because of the suffering caused by the oo's sucking. Neither she nor her brother knew what to do to relieve her agony. *Molliter cunnum manu mulcebat; reque tamen ex eo puella quam minimum solatium cepit. Denique penem inseruit et ex eo magnum solatium cepit.* That was the beginning of their knowledge and they cohabited regularly thereafter."

Garbled verbal accounts of the cosmogony were obtained from various 773
informants. In one of these, the three human beings created from the 539
maggot or worm are designated as a man, a woman, and a third person. [124]
The woman is called Kohai, the man Momo, and the name of the third was forgotten. The three names, however, are assigned a mystic significance, Kohai standing for the future, Momo for the present, and the third name for the past. This is probably a connotation introduced solely by the raconteur, James·Lilo, of Lotofoa, Foa island, Haapai.

In certain of the accounts a clear distinction is made between the islands fished up by the Maui (Tongatabu, Haapai, Vavau, Niua, and Samoa) and those which they did not fish up.

> "They did not fish up Kao, Tofua, Hunga Haapai, Hunga Tonga, Late, or Fonualei [all volcanic islands]. Nor was all of Fiji fished up. The countries that were not fished up were thrown down from heaven. Therefore they are called the land-stones (*makafonua*) of Hikuleo, the maker of all the countries that are full of unevenness, that jump backward and forward [i.e., are subject to earthquakes] and that are full of holes and pits, for they are the countries which were not fished up by the Maui."

A brief version of the Maui land-fishing story told by Lie, a man of Koulo, Lifuka island, Haapai, makes Eua the starting point of the expedition, makes the woman, who becomes enamoured of one of the Maui, the daughter of the hook owner instead of his wife, and makes the first land hauled up Rarotonga instead of Tokelau.

An important text dealing with the origin of the wind and of various 539
food plants forms a sequel to the tale about the creation of man on Ata.
This text, which might appropriately have formed part of the series pub- [127]
lished by Father Reiter in Anthropos, was courteously placed at my dis-
posal by the Right Reverend Bishop Joseph Felix Blanc of Tonga. Be- [128]
cause of the importance of the tale I present the original Tongan text as

539 [128] written by Father Reiter parallel with a translation by Miss Beatrice Shirley Baker.

Pea nae osi a Ata hono ngaohi, koe motua fonua ia. Pea nae ikai tupu aki ae kongo oe uanga a Kohai mo Koau mo Momo; ka naa nau tupupe kinautolu ihe uanga, pea fakahako ai ae kakai o mamani.

Ka nae toki fekau e Tamapoulialamafoa, koe tui ia oe langi; pea mo Tangaloa Eiki, pea mo Tangaloa Tufunga, aia oku tuki toki, koia oku hingoa ko Tangaloa Tufunga, mo Tangaloa Atulongolongo, o nau fekau moe kau Tangaloa ke o hifo a hono tui o Ata. Pea nau pehe ange ki he faahikehe, ko Laufakanaa, hono hingoa: "Hau, koe Laufakanaa; ke ke alu ki lalo, ki mama; ko ena ho fonua, ko Ata; ke ke pule ai mo ke faiteliha ihe mea kotoape oe fonua koia. Pea ke alu koe, Laufakanaa moe matangi; ke ke fakatupu ha matangi: Ka ai ha vaka e matangi kovia, pea hau kiate koe Laufakanaa, o humai kiate koe mo kole mai kiate koe, pea ke tuku ha matangi lelei ki he vaka koia, ke alu lelei ihe vaka, pea tau lelei ki ha fonua e alu kiai; kae oua naake tuku ha matangi kovi, pea mate ai ae vaka ihe tahi, ka he fakatupu ha matangi lelei."

539 789 776 Koia oku nofo ai ae tevolo ko Laufakanaa ihe motu ko Ata, koeuhi ka ai leva ha vaka e matangi kovipe, pea alu leva o hu mo kole kia Laufakanaa ke ne tuku mai ha matangi lelei kihe vaka koia, pea loloi i he vaka koia. Pea loloi i he vaka koia ae ma o loloiaki ae niu ko ave ma ae tevolo ke kai; ko enau feilaulau, koeuhi ke ofa a Laufakanaa ihe vaka koia; pea folau leva ia, kuo tuku e Laufakanaa ae matangi lelei ke nau folau ai.

539 Pea nae alo hifo a Laufakanaa mei langi mo hono kupenga o fai i Ata; koe kupenga ika koia oku toutai ika ae fonua koia. Oku nau fai ae aho ika oe Tui Tonga: Ka koe tupu i he kupenga nae o hifo e Laufakanaa.

And Ata (island) was finished making and that was the first land. And were not made from the pieces of the worm (the men) Kohai (Who) and Koau (It is I) and Momo (Crumb); but they arose from the worm and the people of the world were their descendants.

Then Tamapoulialamafoa commanded,—he was king of the sky; and (he commanded) Tangaloa Eiki, and Tangaloa Tufunga, who is axe-maker, and (hence) is called Tangaloa Tufunga (carpenter), and Tangaloa Atulongolongo, and he told the Tangaloa to send down a ruler for Ata. And they said to a god, Laufakanaa was his name (*lau*, speak; *fakanaa*, to silence): "Come you Laufakanaa; go below to the earth; there is your land, Ata; it is for you to rule and you may please yourself about everything in that land. And you go, Laufakanaa, and make the wind; you will create the wind. If there is a vessel that has bad (or stormy) winds, and (the people) come to you, Laufakanaa, and sue and solicit you, then you must give fair winds to that vessel, for the vessel to go (sail) well, and to anchor safely at the land to which it is going; and you must not give a bad wind, for the vessel to die (or to be lost) at sea, but you must create a good wind."

That is the reason why the god Laufakanaa dwells at the island Ata, because should there be a vessel that has bad wind, and (the crew) go and sue and solicit help from Laufakanaa, it is for him to give a fair wind to that vessel. Then (the people) of that vessel (must) cook the native bread (*ma*) with the oil of the grated coconut and take it to the god to eat; that is their offering to Laufakanaa, for him to love their vessel; and the vessel sails, and Laufakanaa gives a fair wind with which to sail.

And Laufakanaa went down from the sky with his fishing net and used it at Ata; and that (sort of) fishing net is used by (the inhabitants of) that land to fish. And they use it on the fishing day of the Tui Tonga: and that sort of net originated from the fishing net that Laufakanaa brought down with him.

Pea o hifo leva ae hopa mei langi, ke tuu i Ata. Ko hono hingoa oe hopa koia, koe putalinga, koe hopa fungani lelei; ka oku ikai ha hopa ilaloni; ka koe tupu mei langi ae hopa koe putalinga. Pea toki movete ai o tuu kotoape i he fonua kehekehe; ka koe o hifo mei langi o fua tuu i Ata. Koe ngoue o Laufakanaa, pea o hifo ai leva moe akau koe si, hono hingoa. Aeni oku tao hono foha o ngau, pea ngaahi aki ae ma o hingoa koe poopooi, pea ngaahiaki ai mea kai kehekehe; he koe akau oku lelei, pea aonga; he oku kau foki ki he ngaahi mea kai kotoape.

And the native banana was brought 539 down from the sky and planted at Ata. The name of that banana is *putalinga*, a very nice banana; there was no banana here below, but originally there came from the sky the banana *putalinga*. Then it was scattered and it grew in all the different lands; however it came from the sky and first grew at Ata. Its (appearance on earth) was the work of Laufakanaa, and (he) also brought the plant called *si*. The [262] root of this is baked and chewed, and is also cooked with native bread, and is called *poopooi*, and other kinds of food are made from it; because it is a very good root, and useful; therefore it is used in many kinds of food.

Pea o hifo foki ae ufi; ko hono hingoa koe nguata, koe o hifo ia ke tuu i Ata. Pea o hifo foki ae ufi e taha, koe tuaata, hono hingoa, o o hifo foki ia o tuu i Ata. He koe ngaahi akau kai koia, koe tupu mei Ata. Pea koe toki fakatupu kehekehe e ngaahi tevolo niihi ae meakai kehekehe. He kou osi ae talanoa ki Ata.

And the yam was brought down also; its name is *nguata*, and it was brought down to plant at Ata. And was brought down another yam, called *tuaata*, which was planted at Ata. All these food plants grew first on Ata. And then some of the gods created other kinds of food plants. That is all of the narrative about Ata.

The printed Tongan tales of the origin of the first Tongan land do not 114 make it clear whether the Ata island, which the myths designate together 773 with Eua island as the first land, is the low Ata island lying a few miles north of Tongatabu or the lofty and probably volcanic Ata or Pylstaart island lying more than fifty miles south of Tongatabu. Collocott maintains 773 that it is the adjacent island that is meant and several elderly natives whom 124 I interviewed held the same view. Among these natives were two former 114 inhabitants of the distant Ata or Pylstaart. Furthermore, Tongan legends 773 place the discovery of Pylstaart only a few generations ago. 114

On the other hand, Bishop Blanc[17] takes the stand that it is the distant Ata or Pylstaart that is referred to in the myths, thus making the two first created lands (Eua and Ata) both lofty in contradistinction to the low-lying Tongatabu, later hauled to the surface with Maui's fish hook. Commander Wilkes, U. S. N.,[17a] and the Reverend Walter Lawry[17b] explicitly state (both from the same missionary source) that the Ata referred to is Pylstaart. No modern native evidence supports these assertions. How- 539 ever, Maafu's account[18] of the land-fishing of the Maui makes mention of 773

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[17] P. Soane Malia, Chez les Meridionaux du Pacifique, chapter 3, Librarie Catholique Emmanuel Vitte, 1910, Lyon, Paris. [113]

[17a] Wilkes, Charles, U.S.N., Narrative of the U. S. Expl. Exped., 1838-1842, vol. 3, p. 23, Philadelphia, 1845. [113]

[17b] Lawry, Walter, Friendly and Feejee Islands, 2nd ed., p. 113, London, 1850. [113]

[18] Fison, Lorimer, Tales from Old Fiji, page 144, London, 1907.

539 773 mountains on the Ata that was hauled from the sea: "And leaping ashore, he [Maui] sprang to the top of the highest mountain, and stamped upon it with his feet. And, as he stamped, the earth shook, and the mountain crumbled away beneath his feet, and rolled down into the valleys below, till they were filled up to the level on which he stood. This he did to four of the seven hills, leaving the other three untrodden, for he grew weary of the work."

When Tongatabu was hauled to the surface, Maui trod down all of the hills[19] "into rich and fertile plains; on which, even as he trod, there sprang up grass and flowers and trees, while the earth swelled into hillocks round his feet, bursting with yams, and sweet potatoes, and all manner of food." Here we have an origin of the food plants quite different from that set forth in the tales that I obtained. The sky, foreign lands, and a buried human body are the sources given in the tales here published.

539 [772] The concept of multiple skies is found in Tonga and is clearly set forth in a recitative (*fakaniua*) given by the crippled man Taufa, and in the archives of the Methodist church by Dr. J. E. Moulton. The Tongan text, with a translation by Miss Beatrice Shirley Baker, follows:

Ke fanongo mai e tama hiva ni,
Kae fai siemanu lau langi:
Langi tuo taha, langi tuo ua
Teke e Maui ke maolunga,
Kau eva fakamofutofuta;
Ko hotau fonua oku ua,
Ko langi ni pea mo lolofonua.
Langi tuo tolu, langi tuo fa,
Nofo ai a ufia mo lata,
Koe langi kehe langi uha
Ne ne ufia langi maa.
Langi tuo nima, langi tuo ono,
Nofo ae laa mate toto,

Sii fetuu ene fakaholo
Ne hange ha tuinga tokotoko;
Pea hanga hake ki ai e nofo.

Langi tuo fitu, langi tuo valu,
Nofo ai a Hina mo Sinilau;
Koe langi ape e tamutamu
Ha mea e leo lahi ange fau,
Oka ita oka longolongo tau,
Langi tuo hiva, tuo hongofulu,
Koe langi ne fulufulu motuku,
Koe langi ape oku uulu,
Kae fefei e tala tuku.

Listen, O poet,
While I tell of the skies:
First sky and second sky
Pushed by Maui to be high,
So that I could walk stately;
Our lands are two,
The sky and the underworld.
Third sky and fourth sky,
Dwell there the covered and inclouded,
The different sky, the sky that rains
And that hides the cloudless sky.
Fifth sky and sixth sky,
Dwells there the sun, who dies in crimson,
The little stars moving in succession
Like a string of walking-sticks;
And look up to them the dwellers on earth.
Seventh sky and eighth sky,
Dwell there Hina and Sinilau;
The sky of the thunder
With a great loud voice,
When angry or giving omen of war.
The ninth sky and the tenth,
The sky feathery like herons,
The sky of uncertain rumbling,
Perhaps telling of parting.

[173] The three following short cosmogonical tales obtained from living Tongans are of interest. The first is really a divine genealogy and was told

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[19] Op. cit., page 145.

by John Takataka, of Hihifo, Lifuka island, Haapai. It is of special interest because it makes two chiefs, besides the Tui Tonga, the descendants of gods—namely, the chief Faingaa and the famous Loau. Descent from the Maui is ascribed to Faingaa and is corroborated by the published tales of the Maui.[20] Takataka's derivation of the chief Loau from Hikuleo, the great god of Pulotu, the world of the departed, lacks corroboration, as does the statement that the great chiefs called Tui Haatakalaua constituted Loau's descendants. 539 173

Takataka's tale follows: 539

Kele and Limu drifted to Pulotu and wedded. Two children were born, a male named Toiukamea and a female named Maimoaalongona. These two married and twins were born, a male child named Taufulifonua and a female child. Later appeared the twins Fonuuta and Fonutahi, and also the twins known as Velesii and Velelahi. These twins intermarried.

Taufulifonua wedded his twin sister, from whom sprang Havea Hikuleo. Fonuuta and Fonutahi married and from their union came the Maui. Velesii and Velelahi married and from them the Tangaloa arose.

When Taufulifonua was close unto death he divided the universe, saying: "The Tangaloa shall rule the sky. The domain of the Maui will be this world. Havea Hikuleo, thou shalt rule Pulotu and this world." The path to Pulotu is between Eua and Kalau islands and a great rock known as Makaooa stands there.

The descendants of the Tangaloa were the Tui Tonga. The descendant of Maui Motua was Faingaa of the Tui Talau. The descendant of Havea Hikuleo was Loau, from whom arose the Tui Haatakalaua. 539 173

The second tale, told by Mesake Lomu, of Fotua, Foa island, Haapai, speaks of the three Maui (Motua, Atalanga and Kisikisi) as brothers and bestows upon them their sister Hina. In most versions they are treated as grandfather, father and son. Hina bore to Kisikisi four children—Tangaloa, Io, Kohai and Afulunga. From the standpoint of the published Tongan cosmogony, the tale is a hopeless jumble. Mesake Lomu's story is as follows: 539

The husband of the goddess Heimoana, whose incarnation was the sea snake, was Malekulaulua. Heimoana's first son was Maui Motua, her second son was Maui Atalanga, her third son Maui Kisikisi, and her fourth child was Hina, a girl.

After attaining maturity the sons went to their work, leaving Hina and their parents at home. One day, while Hina was thus remaining at home, Maui Kisikisi hung chesnut (*ifi*) leaves about his neck and stole back to his parents' house. He touched Hina's chest just above her breasts and she

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[20] Reiter, P., Anthropos, vol. XIV-XV, 141, 1919-1920; Collocott, E. E., Folk-Lore, vol. XXXII, 57, 1921.

539 became pregnant. She was delivered of a male child, who was called Tangaloa. Again she became pregnant and gave birth to Io. Once more she gave birth to a girl, who was called Kohai, and lastly to a male child, [173] who was named Afulunga. The offspring of Hina intermarried and from their progeny sprang the dynasty of Tui Tonga.

A third cosmogonical tale was related by Sophia Pahulu, of Faleloa, Foa island, Haapai. It refers to the land-fishing of a pair of twins which resulted in the appearance of Tongatabu. The transformation of a goddess and a man into cats and later into rats gives the story a rather un-Tongan flavor. The narrative follows:

This is the story of the fishhook that pulls up lands.

There was an old god named Tongamatamoana, who had a daughter in this world. His daughter, however, had been taken away and placed in the sky.

A house was situated at the foot of the road that led to the girl's abode. The road itself was a fishing line. Many people had been killed upon it. However, a goddess came along and essayed the journey up to the girl's abode, taking with her a man. The two changed themselves into cats. The two cats climbed almost to the girl's abode. The road became too narrow for further progress, so they transformed themselves into rats and without difficulty entered the house where the girl dwelt.

The goddess now said to the man who had accompanied her: "I have no further regard for you. You have safely reached this woman. So, farewell." The goddess descended again and the man remained in the sky and married the girl, the daughter of Tongamatamoana. In due course the woman became pregnant and bore twins.

After a time the twins complained of their abode and said that they were tired of living in space. They inquired of their mother what they might do to get some land on which to reside. She told them to go to their grandfather, Tongamatamoana, in the world, and obtain from him the fish hook that hauls up land. Thereby could they pull up some land upon which to live. Their mother further informed them that the old man possessed numerous fish hooks, but that the hook for pulling up land was different from all the others, being dull and old in appearance.

The twins proceeded to their grandfather's abode. The old man told them to take one of the bright, shiny hooks, but to leave him the dull, old hook. The twins, however, stole the dull hook, because they knew that that was the one for pulling up land. When the old man discovered that they were making off with his precious hook, he called to them: "Go, and the land that you pull up shall be called Tonga [Tongatabu]." So the twins pulled up Tongatabu and brought their parents down from the sky to reside there.

EXPLOITS OF THE MAUI

The full Tongan cycle of the exploits of the Maui (exclusive of the land-fishing expedition which is incorporated with the Tongan cosmogony) has recently been published in Tongan with an accompanying French translation.[21] The Reverend E. E. V. Collocott subsequently published a free English translation of the same Tongan account.[22] Tongan accounts have also appeared in two Tongan publications.[23] 113

Since the subject has been so fully covered there is but little left for me to present. However, there is a brief Tongan poem about Maui, accompanied by a prose account of him. These were obtained by the Reverend J. E. Moulton and made available to me by Messrs. R. C. G. Page and E. E. V. Collocott. The poem and prose account, with Miss Baker's translation, follow: 128 [127]

Lau koe ngataanga e langi e teve,	It is said that the boundary of the sky was a *teve* plant, 539
Pea tuu a Maui o teketeke	That Maui stood and pushed up the sky
Aki e u kae alu e fefine faele	With a stick for a confined woman
Ae langi na ka tau haele.	So that we might under the sky walk upright.
'Tupaheo!	Tupaheo!
Kulo moe hafu hau ta tukua	Pot and drift come and let us leave
Matatolu siene tafe mo puna.	The spring Matatolu which runs and flows.
Umu si a Maui i Eua	Maui at Eua cooked *si* root
Tao aipe ke moho huhua.	Until it was juicy.
Tupa!	Clap!
Koefe a Maui nae vave?	Where is Maui who was quick?
Naa ne lava ki hake e toke	He was able to lift the eel
He luo he ana i Kulukave.	From the hole of the cave in Kulukave.
Tupa!	Clap!
Ko Utukakai mo Talaamohi,	[The places] Utukakai and Talaamohi,
Ko Namalata kuo toka kovi,	[The place] Namalata was very rough
Koefe a Maui ne tafoki	Where is Maui who when he turned
Ke mavava kae fakafai foki?	Shook the earth and did it again?
Tupa!	Clap!
Ko Kohi hono tuuanga u.	[The place] Kohi where he thrust in his stick.
Koefe a Maui nae lau,	Where is Maui they talk about,
Naa ne lavai e vanahuhu,	Who overcame the stinging sea-urchin,
Pea moe koka nae feuu?	And the *koka* tree that bites?
Tupa!	Clap!
Koefe a Maui nea toa,	Where is Maui who was brave,
Naa ne tolotolongi e moa	Who threw stones at the fowl

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[21] Anthropos, vol. XII-XIII, 1026-1046, 1917-1918; XIV-XV, 125-142, 1919-1920.

[22] Folk-Lore, vol. XXXII, 45-58, 1921.

[23] (1) Koe talanoa ki he kau Maui, Koe Makasini a Koliji, vol. 4, pp. 111-114, 133-136, 153-155, 1881-1883; vol. 5, pp. 14-17, 1883-1885; (2) Koe talanoa kihe kau Maui, Koe Fafagu, vol. 5, pp. 104-108, 125-130, 146-150, 167-172, 184-188, 197-202, 211-216, 1907. The author is Taufapulotu.

539 Mei Eua i he ene hola Aki ae maka i he tua Tonga?	From Eua when it fled Before the flying stones to the weather shore of Tonga?
Tupa!	Clap!
Pea toki lavea e moa i Toloa; Ka ai ha mamata, Pea ui, "Moa," Fasi e peau kuo fakakonga.	And was wounded the fowl at Toloa; If anyone wishes to see, Then call, "Fowl," And half of the wave will foam.
Tupa!	Clap!
Ke fanongo a Tonga ni fua pe, Koe ngata sieku viki e Kia Maui Motua mo sii ene pele. Koe tapui o Maui e!	O listen, all Tonga, This is the end of my praising Of Maui Motua and his little pet. O respect to Maui!
Tupaheo!	Tupaheo!

The prose account of the Maui is as follows:

Ko eku talanoa sii eni kia Maui. Ka hala pea mou kataki pe he koe toki tupu au.

Koe uluaki mea ko enau omi mei Pulotu. Tuu mua a Maui Motua mo Maui Kisikisi mo Maui Atalanga moe Maui e taha oku ikai teu ilo. Koe mea naa nau omi mo kinautolu koe afi. Oku lau tokua nae ikai ha afi i mamani, pea koia naa nau omi ai ae afi. Pea nae omi pe tokua kae toe ave pe ae afi ki Pulotu, pea nae lau tokua koe mahi o Maui Motua nae ai ai ae afi. Ko hono mui mahi nae tutu ia o moui faaki.

Pea oku lau tokua ko enau fuofua ngaue nae fai i mamani koe huo, pea talaange e Maui Motua kia Maui Kisikisi, "Ke oua e huo mo sio ki mui telia naa toe tupu ae mohuku." Oku pehe e Maui Motua moe talanoa ki ai, ka huo tuo taha pe ae mohuku pea e ikai toe tupu ai ha vao o taengata, kae maalaala aipe. Pea ta na kaka a Maui Kisikisi o huo pe mo sio ki mui. Koia tokua oku toe moui ai ae mohuku ni sii ae launoa. Pea i he ena huo kuo ongoi e Maui Motua ki hono sino kuo mamahi mo vaivaia, pea ne filifili ai he mea foou kuo hoko ki hono sino, pea ne tafoki ai o sio ki mui, sio atu sio atu kuo tutupu ena huo. Ta nae sio pe ki mui a Maui Kisikisi, pea ita leva a Maui Motua kia Maui Kisikisi.

Pea hanga ai a Maui Kisikisi o motuhi ae afi i he mui mahi o Maui Motua, o fokau leva o Maui Kisikisi ke hola ae afi ki he akau kotoape, aeni tokua oku i ai ni, o au mai ki he taimi ni. Pea hili ia pea hola a Maui

This is a short narrative about Maui. If anything is wrong you must excuse me, for I have just grown up [i.e., I am of this generation].

The first thing was their coming from Pulotu; first Maui Motua, then Maui Kisikisi and Maui Atalanga, and another Maui, whose other name I do not remember. And the thing that they brought with them was fire. It is said that there was no fire on earth. That is why they brought the fire. It was only brought to be taken back to Pulotu. It was wrapped in the end of Maui Motua's loin cloth, which smouldered.

And it is said, that the first work done on earth was to weed. Maui Motua told Maui Kisikisi, "Don't look behind when you dig, lest the grass grow again. When the grass is first dug it will not grow again and no other bush or weed will grow forever, but [the land] will be clear forever." But Maui Kisikisi cheated when he weeded, for he kept looking back. That is the reason why the grass keeps growing. What nonsense! While they were weeding Maui Motua felt his body pain him and he felt weak; then he turned and looked back, and behold all the weeds had grown where he had dug. Maui Kisikisi had kept looking behind as he weeded, Maui Motua was very angry with Maui Kisikisi.

Maui Kisikisi tore off a piece of the loin cloth of Maui Motua that had the fire smouldering in it, and told the fire to run into the different trees. That is where it is now. After that Maui Kisikisi ran and Maui Motua chased

Kisikisi kae tuli e Maui Motua ki Pulotu. Pea koe ngata ia o eku talanoa kovi kia Maui, ka oka hala mou kataki pe he koe kii sii au.	him to Pulotu. That is the end of my poor story about Maui. Please excuse me if it is wrong, for I am only of the present day. 539

An account of the exploits of the Maui, obtained from Wellington Lavaka of Haakio, Vavau, states that before the sky was pushed up to its present height it was supported by certain plants which were known as *teve* (Amorphophallus). In Lavaka's account it is Maui Kisikisi who raises the sky, not Maui Atalanga. In the sequel concerning Tui Motuliki it is stated that he landed first at Tefisi in Hihifo, Tongatabu. "Tui Motuliki [173]
and his friends were the origin of the Haa Falefa," the attendants of the Tui [644]
Tonga.

Other tales about the Maui were related by a number of informants, but apparently all were based on the published Tongan versions with two exceptions that introduce new incidents. One told by Moli, of Lotofoa, Foa island, Haapai, attributes the sky-raising to Maui Motua instead of Maui Atalanga because his oven poker got jammed in the sky. This motive is reminiscent of Philippine tales in which the sky was said to be so low that a spear could not be plied (Ifugao), that men bumped their heads against it (Tagalog), and that a woman struck it with her rice pestle (Manobo).[24] 538 171

Moli's version of the sky-raising is as follows: 539

It is said that the sky was low in olden days. The elder Maui (Maui Motua) was preparing his earth oven. When he used his poker it got jammed in the sky. Then he reversed his poker and pushed up the sky until it was very high. They say the reason of the sky being black is because the end of Maui's oven stick was dirty.

An unpublished Maui episode was related by Silas, of Feletoa, Vavau, and recounts the origin of two islets in the Vavau group. The narrative follows:

Maui resided at Ngaunoho in Utungake island, Vavau group, and lived there with his wife and children. Every day he only walked around, and his wife and children wept. He at last inquired of them the reason of their tears. So his wife replied: "We are weeping because you always go away and leave us starving."

"Very well," said Maui, "I will go and plant something for us to eat." He went between Ngaunoho and Utungake and he started digging the soil there. He dug so hard that the land rocked and his children and his wife cried.

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[24] Dixon, R. B., The Mythology of all Races: Oceanic Mythology, p. 178, 1916, Marshall Jones Company, Boston. [113]

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

539 Maui heard them and he returned and asked them what was the matter and why they were crying. They told him: "We are frightened." And Maui said: "You are frightened because I went to plant something to eat." Then he killed his two sons and threw them into the sea. The names of the boys were Mosolahi and Mososii and two little islets are called after them, because when the two boys were cast into the sea they were transformed into these two islets.

TALES ABOUT THE TUI TONGA

A considerable number of tales relate to the Tui Tonga, or kings of 173
Tonga. Not only is the origin of the dynasty related, but there are also a 643
number of stories of the adventures and achievements of the various kings. 538
Despite the infrequent references to kings in some of the stories, the tales [128]
have been arranged so far as possible in chronological order, basing the
arrangement on the list of thirty-nine kings (page 35). In some stories the king himself is not mentioned, but other characters in the story make clear the reign to which it refers. Thus in "The Narrative About Sangone," the Tui Tonga Tuitatui is not mentioned, but his half brother Fasiapule plays a prominent part in the tale.

The placing of the Tui Tonga tales between the Maui cycle and cos- 128
mogony, on the one hand, and the tales about various other gods, on 538
the other hand, perhaps requires a few words of justification, since many
of the Tui Tonga tales do not transcend the realm of mortal experience.
But the fact that the first Tui Tonga is of semi-divine origin, being the [643]
son of one of the Tangaloa, makes this position the natural one, at least
for the story of this one king. Inasmuch as the narrative does not cease with him, it appears that this is the best position in which to place all of the Tui Tonga stories.

In the following pages there are first given two general accounts of 128
the Tui Tonga, one furnished by Father Reiter, the other by the Rev. Jonathan Fonua. These two accounts are the same in general trend, but the first is the fuller. I present the second account because of the original Tongan text which seems well worth recording.

THE FIRST TUI TONGA[25] 539

There first appeared on the earth the human offspring of a worm or grub, and the head of the worm became Tui Tonga. His name was Kohai and he was the first Tui Tonga in the world. The descendants of the worm became very numerous.

A large casuarina[25a] tree grew on the island of Toonangakava, between the islands of Mataaho and Talakite in the lagoon of Tongatabu. This great casuarina tree reached to the sky, and a god came down from the sky by this great tree. This god was Tangaloa Eitumatupua.

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[25] This tale is a translation by Miss Beatrice Shirley Baker of the original Tongan as related [113]
by Taufapulotu and Tongavalevale and published by Father Francis Reiter in the Catholic
magazine Koe Fafagu, vol. 5, pp. 6-12, 26-32, 41-48, 60-64, 1907. The arrangement of the ma- [128]
terial has been altered slightly in order to secure proper chronological sequence. The original Tongan accounts are under two headings: (1) Koe Tupuaga oe Tuitoga (pp. 6-12), by Taufapulotu; (2) Koe talanoa kihe g. Tuitoga, by Tongavalevale.

[25a] The casuarina is generally known in the Pacific islands as ironwood.

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

539 When he came down there was a woman fishing. Her name was Ilaheva and also Vaepopua. The god from the sky came to her and caught her, and they cohabited. Their sleeping place was called Mohenga.

The god ascended to the sky by the big casuarina, but again returned to the woman. They went and slept on the island of Talakite. They overslept and the day dawned. There flew by a tern, called *tala,* and found them. The tern cried and the god Eitumatupua awoke. He called the woman Ilaheva: "Wake! it is day. The tern has seen us, because we overslept. Wake! It is day." So that island was called Talakite (Tern-saw) in commemoration of the tern finding them. Another island was called Mataaho (Eye-of-day).

The god returned to the sky, but came back to the woman and they cohabited. The woman Ilaheva became pregnant and gave birth to a male child. The woman tended the child on earth, but the god dwelt in the sky. After a time the god returned and asked the woman about their child.

"Ilaheva, what is our child?" Ilaheva answered: "A male child." Then said the god: "His name shall be Ahoeitu (Day-has-dawned). Moreover, the god asked the woman: "Is the soil of your land clay or sand?" The woman replied: "My place is sandy." Then said the god: "Wait until I throw down a piece of clay from the sky, to make a garden for the boy Ahoeitu, and also a yam for the garden of our child."

So the god poured down the mount (near Maufanga, Tongatabu) called Holohiufi (Pour-the-yam), and brought down the yam from the sky. The name of the yam was *heketala* (slip-tern). That was the garden he brought down.

The god returned to the sky, while the woman and child remained on earth, on their land called Popua (the land to the east of Maufanga in Tongatabu, on which rises the hill Holohiufi). The mother and son lived together until the child Ahoeitu was big. Ahoeitu asked his mother: "Vaepopua, who is my father? Tell me so that I may go some time and see him." And the mother told him that his father was in the sky. "What is his name?" the boy asked. "It is Eitumatupua," replied the mother.

The boy grew big and one day he told his mother: "I want to go to the sky, so that I can see my father, but there is nothing for me to go in." His mother instructed him: "Go and climb the great casuarina, for that is the road to the sky; and see you father." She gave him a tapa loin cloth and anointed his head with oil. When he was ready, he asked: "How will I know my father, as I am not acquainted with his dwelling place in the sky?" His mother replied: "You will go to the sky and proceed along the big wide road. You will see you father catching pigeons on the mound by the road."

Ahoeitu climbed the great casuarina tree and reached the sky. He went along the road as his mother had directed, found the mound, and saw his father catching pigeons. When his father saw him approaching, he sat down because he was overpowered at seeing his son. Ahoeitu spoke when he saw his father sit down, as if paying respect to him, his own son. That is why he spoke at once to his father, saying: "Lord, stand up. Do not sit down."

The lad went to his father and they pressed noses and cried. Then the father asked him: "Where have you come from?" "I have come from earth, sent by Ilaheva, my mother, to seek you, my father Eitumatupua." His father responded: "Here am I," and he put forth his hand and drew his son's head to him and again they pressed noses and cried. The god was overpowered at the realization that here was his son. Leaving the pigeon catching, they went to Eitumatupua's residence, to the house of Ahoeitu's father. There they had kava and food.

That day the celestial sons of Eitumatupua were having an entertainment. They were playing the game called *sikaulutoa* (played with a reed throwing-stick with a head of *toa* or casuarina wood). The god sent Ahoeitu to his brothers, saying: "You had better go to the entertainment of your brothers, which they are having on the road in the green (*malae*)." So Ahoeitu went and looked on at the game of throwing reeds at the casuarina trunk. The people saw the lad and all gazed at him with one accord. They liked him, because he was very handsome and well formed. All of the people at the entertainment wondered who he was and whence he had come. His brothers were immediately jealous of him.

Some of the people said that they knew that he was the son of Eitumatupua, who has just come to the sky from the earth. Then all the people of the entertainment knew, and also his brothers knew that this lad was their brother. The brothers were very angry and jealous that it should be said that this strange lad was the son of their father. They, therefore, sprang upon and tore him to pieces, then cooked and ate him. (Some accounts say his flesh was eaten uncooked.) His head was left over, so they threw it among the plants called *hoi*. This caused one kind of *hoi* to become bitter. There is another kind that is sweet. The bitter kind became so because Ahoeitu's head was thrown into it. That kind of *hoi* is not eaten, because it is poisonous.

After a little while Ahoeitu's father, Eitumatupua, said to a woman: "Go, woman, and seek the lad at the entertainment, so that he may eat, lest he become hungry." The woman went at once to the entertainment and asked: "Where is Ahoeitu? The lad is wanted to come and eat." The people answered: "He was here walking around and observing the *sika*

539 game." They searched, but could not find him at the entertainment. So the woman returned to Eitumatupua and reported: "The lad is not to be found."

Eitumatupua suspected that Ahoeitu's brothers had killed the lad. Therefore, he sent a message for them to come. He asked them: "Where is the lad?" and they lied, saying: "We do not know." Then their father said: "Come and vomit." A big wooden bowl was brought. They were told to tickle their throats, so that they would vomit up the flesh of the lad and also the blood; in fact, all the parts they had eaten. They all had their throats tickled and they vomited, filling the wooden bowl.

They were then asked: "Where is his head?" The murderers replied: "We threw it into the bush, into the *hoi* bush." Then the god Eitumatupua sent a messenger to seek the head of Ahoeitu. They also collected his bones and put them together with his head into the bowl and poured water on to
[278 the flesh and blood. Then were plucked and brought the leaves of the *nonufiafia* tree. The leaves of this tree placed on a sick person possess the virtue of bringing immediate recovery, even if the person is nigh unto death. So the *nonufiafia,* or the Malay apple (*Eugenia malaccensis*), leaves were covered over the remains of Ahoeitu, and the bowl containing them was taken and put behind the house. They visited the bowl continually and, after a time, poured out the water. The flesh of his body had become compact. They visited the bowl again and again and at last found him sitting up in it.

Then they told Eitumatupua that Ahoeitu was alive, for he was sitting up. They were told to bring him into the house, into the presence of his father. Then Eitumatupua spoke, ordering that the brothers of Ahoeitu, who ate him, be brought. Their father then addressed them.

"You have killed Ahoeitu. He shall descend as the ruler of Tonga, while you, his brothers, remain here." But the brothers loved Ahoeitu, as they had just realized that he was their real brother and had one father with them. Therefore, they pleaded with their father to be allowed to accompany Ahoeitu, a plea which was finally granted.

539 Ahoeitu returned to earth and became Tui Tonga, the first (divine) Tui
173 Tonga of the world. The Tui Tonga who originated from the offspring of
the worm were displaced.

643 Ahoeitu's brothers followed and joined him. They were Talafale, Mata-
539 kehe, Maliepo, Tui Loloko, and Tui Folaha. Eitumatupua told Talafale that
he was to go to the earth, but that he would not be Tui Tonga, as he was
173 a murderer. He was, however, to be called Tui Faleua. Eitumatupua said
644 that Maliepo and Matakehe were to go to guard the Tui Tonga. Tui Loloko
and Tui Folaha were to govern. Should a Tui Tonga die, they were to

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have charge of all funerary arrangements, just as though it were the funeral 173
of the Tui Langi (King of the Sky), Eitumatupua. 644

It is the descendants of Ahoeitu, he who was murdered in the sky, who 539
have successively been Tui Tonga. The descendants of Talafale are the 173
Tui Pelehake. The descendants of Matakehe[26] are not known, having [643]
become extinct. The descendants of Maliepo are called Lauaki. The descendants of Tui Loloko are still called Tui Loloko.[27]

The Tui Tonga and their families are of the highest rank, because Ahoeitu 539
came originally from the sky. He was the first chief appointed from the 173
sky, the Tui Tonga of all the world of brown people as far as Uea (Wallis 643
island), the ruler of the world. His divine origin makes his descendants real chiefs. In fact, it became customary to ask of one who is proud or thinks himself a chief: "Is he a chief? Did he descend from the sky?"

The son of Ahoeitu was Lolofakangalo, and he became Tui Tonga when Ahoeitu died; and the son of Lolofakangalo was Fangaoneone and he became the third Tui Tonga. The son of Fangaoneone was Lihau, and he was the fourth Tui Tonga. The son of Lihau was Kofutu; he was the fifth Tui Tonga. Kaloa, the son of Kofutu, was the sixth Tui Tonga. His son Mauhau was the seventh Tui Tonga. Then followed Apuanea, Afulunga,
Momo, and Tuitatui. It was Tuitatui who erected the Haamonga-a- [349]
Maui, or Burden-of-Maui (the well-known trilithon of Tongatabu).

The following account concerns the Tui Tonga Tuitatui and what he did on the raised platform house (*fale fatataki*). His sister went to him. Her name was Latutama and she was female Tui Tonga. Her attendant followed her to Tuitatui's house. After his sister arrived Tuitatui ascended to his platform and then he began his lies, for, behold, he had desire for his sister to go up to the platform, so that they might have sexual intercourse. From above he said to his sister below: "Here is a vessel coming, a vessel from Haapai very likely; a very large vessel."

And Latutama answered: "Oh, it is your lies." "It is not my lies," retorted Tuitatui. "Come up and see the vessel yourself." Then his sister climbed up and sat with him on the platform, while her attendant remained below, and Tuitatui and his sister had sexual intercourse. That was the way of that Tui Tonga, and it was known to the attendant.

They dwelt together at their place of abode in Hahake (eastern Tonga- 539
tabu), the name of which was Heketa (near the modern village of Niutoua). 173
The trilithon called the Burden-of-Maui and Tuitatui's terraced stone tomb 368
are situated there. There was also there the Olotele[28] (or dwelling-place

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[26] Matakehe is mentioned in some texts as "a band of Tui Tonga's warriors."

[27] For a brief account of the kings of various countries being sent down from the sky by Sinilau, see page 194.

[28] Cf. Olotele, a mountain in Tutuila, Samoa; Olokele, a mountain in Maui, Hawaiian Islands.

539 of the Tui Tonga) and the course for the game played by the Tui Tonga
173 with the *sikaulutoa* (a reed throwing-stick with a head of *toa,* or casuarina
368 wood).

539 The sons of Tuitatui were Talaatama and Talaihaapepe. When Tuitatui died, his son Talaatama succeeded him.

173 Then Talaatama spoke to his brother Talaihaapepe concerning the undesirability
643 of Heketa as a place of residence. Said he: "Let us move and leave this dwelling place, because of our love for our two vessels; lest here they go aground and be broken to pieces, for this is a very bad anchorage." His brother Talaihaapepe replied: "It is true, but where will we go?" And Talaatama answered: "To Fangalongonoa (*fanga,* shore; *longonoa,* quiet), lest our vessels get wrecked." That is the reason why they moved their vessels to Fangalongonoa and made their dwelling near by. The place where they dwelt was called Mua. They took their two vessels with them. The name of one vessel was "Akiheuho," and the name of the other vessel was "Tongafuesia."

539 That is the reason why Laufilitonga[29] dwells at Mua. It is the dwelling
173 place prepared by Talaatama and Talaihaapepe. It was they who first
643 moved from Hahake (referring to Heketa on the northeast coast of Tongatabu)
361 and it was they who prepared Mua. And all of the Tui Tonga who have succeeded them have dwelt there, even unto Laufilitonga, the present Tui Tonga.

539 When Talaatama died, he was succeeded by Tui Tonga Nui Tama Tou.
173 This was not a person, but a piece of *tou* (*Cordia aspera*) wood which Talaihaapepe caused to be set up as Tui Tonga, for he did not himself wish to
643 become Tui Tonga immediately after his brother Talaatama. It being Talaihaapepe's desire that a dummy Tui Tonga be enthroned, the piece of *tou* wood was dressed in tapa and fine mats and duly appointed. A royal wife (*moheofo*), too, was appointed for the Tama Tou. After it had been three years Tui Tonga, the vault stones were cut for the tomb and the Tama Tou was buried in the vault.[30] Then it was pretended that his wife was pregnant, so that she might give birth to a Tui Tonga. The fictitious child was none other than the wily Talaihaapepe, the brother of Talaatama, who was then proclaimed Tui Tonga. A proclamation was made to the people of the land that the Tui Tonga's wife (the *moheofo*) had given birth to a son whose father was the recently deceased Tui Tonga Tama Tou. The truth of the matter was that it was really Talaihaapepe, who was at once proclaimed Tui Tonga.

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[29] The last Tui Tonga, who was living when this account was first written, and who died on Dec. 9, 1865.

[30] William C. McKern, my colleague in Tonga, carefully examined the terraced stone tomb reputed to be that of the Tama Tou, but could find no trace of a vault.

These are the things that those three Tui Tonga, Tuitatui, Talaatama and Talaihaapepe, did. 539 173 643

Then followed in succession the Tui Tonga Talakaifaiki, Talafapite, Tui Tonga Maakatoe, Tui Tonga i Puipui, and Havea.

Havea was assassinated. He died and his body was cut in two and his head and chest floated on shore. He was murdered while having his bath, and the name of the expanse of water where he bathed is Tolopona. It is by the roadside at a place called Alakifonua (modern village of Alaki, Tongatabu island). After his head and chest floated on shore, a gallinule (*Porphyrio vitiensis*) called *kalae* came and pecked the face of the dead chief. In consequence that beach was called Houmakalae. When Lufe, the chief of the dead Tui Tonga's mother's family, learned of the king's death, he said: "The Tui Tonga is dead. He has died a bad death, for he is cut in two. Come and kill me and join my buttocks and legs to the Tui Tonga's trunk, so that the corpse may be complete.". His relatives obeyed him. They slew him to make the Tui Tonga's body complete and then buried the remains. Thus it was done for the Tui Tonga Havea who was slain.

Another Tui Tonga was Tatafueikimeimua; another was Lomiaetupua; another Tui Tonga was Havea (II.), who was shot by a Fijian man called Tuluvota; he was shot through the head and he died.

Another Tui Tonga was Takalaua. His wife was a woman called Vae. When she was born, she had a head like a pigeon's head, and her parents deserted her. Her father's name was Leasinga and her mother's name was Leamata. They left her at the island of Ata (near Tongatabu), while they sailed to Haapai. 539 173 644

Ahe, the chief of the island of Ata, went down to look at the place where the boat had been beached, and he said, "Perhaps the canoe went last night." He walked about near the place where the canoe landed, and he saw something moving. It was covered with a piece of tapa. Behold, a woman had given birth to a girl child and deserted her, because she and her husband disliked the infant and were afraid of their child. Her parents were Leasinga and Leamata. Because she had a head like a pigeon's, they decided to abandon her. The chief of Ata went and unwrapped the moving bundle, and said: "It is a girl with a pigeon's head."

He took her, did the chief of the island, and fed and cared for her, and adopted her as his daughter, and called her Vae. She lived and grew big, and the beak of the bird was shed, and her head, like a pigeon's, was changed. She grew very beautiful, and she was brought to Mua as a wife for the Tui Tonga Takalaua. The woman who was born with the pigeon's head bore children to Takalaua, the Tui Tonga. Her first son was Kauulufonuafekai, and her second son was Moungamotua, and the third was 539 173 643 644

539 Melinoatonga, and the fourth was Lotauai, and the fifth was Latutoevave;
173 that child talked from his mother's womb. Those were all Vaelaveamata's
643 children to the Tui Tonga Takalaua.

644 Vae had five male children, some were grown up and some were still
young when their father Takalaua the Tui Tonga was murdered. His
539 children, Kauulufonuafekai, Moungamotua, and his other sons, were very
173 angry over their father's murder, and they said: "Let us go and seek the
644 two murderers."

They made war on Tongatabu and conquered it, and the two murderers fled to Eua. And Kauulufonuafekai and his people entered a vessel and pursued the two murderers, whose names were Tamasia and Malofafa, to Eua. They fought the people of Eua, and conquered them, and the two fugitives fled to Haapai. Kauulufonuafekai and his brothers sailed in pursuit to Haapai. Haapai was waiting ready for war with the avengers, and they fought and Haapai was conquered. The two murderers then fled to Vavau, and Kauulufonuafekai pursued, and conquered Vavau. Again the two murderers fled, this time to Niuatoputapu. Kauulufonuafekai pursued, and fought and conquered Niuatoputapu. Thence the two murderers fled to Niuafoou. Still they were pursued. Kauulufonuafekai fought and conquered Niuafoou also. The two murderers again fled, but whither? Kauulufonuafekai went to Futuna to seek them, and fought and conquered Futuna.

Kauulufonuafekai had spoken in the vessel to his brothers and warriors: "Do you think my bravery is my own, or is it a god (*faahikehe*) that blesses me and makes me brave?" And his brothers, warriors, and people in the vessel all answered: "What man in the world is strong in his own body, and brave in his own mind, if not blessed by a god? You are brave and strong, because a god blesses you. That is the reason why you are strong and brave." Kauulufonuafekai replied: "I am not brave because of the help of a god. My bravery is the bravery of a man." Then his brothers said to him: "It is not. You are brave and strong from a god." Kauulufonuafekai replied: "I will divide my body into two parts when we go and fight at Futuna. I will leave my back for the god to bless and protect, while I guard my front myself, and if I am wounded in front, it will be a sign that I am brave and strong because a god blesses me; but should I be wounded in my back, it will be a sign that it is my own bravery, and that a god has nothing to do with it."

They went and fought the Futunans, who attempted to drive the Tongan vessel away. Then the Tongans in turn chased the Futunans on the sea and drove their warriors inland. But they were fighting for nothing, for the murderers were not at Futuna; they were at Uea. Thus Futuna was

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fought for nought, as it was thought that the murderers were there. They fought Futuna and the warriors from the vessel of Kauulufonuafekai, chased the people of Futuna, and caused them to flee. Kauulufonuafekai ran up the road in pursuit. A man in ambush speared Kauulufonuafekai through his back into his chest. The chief turned and clubbed the man who had speared him. And Kauulufonuafekai, returning, said: "I told you. Don't you say that I am brave through a god. Here I am wounded in the place that was left for the god to guard. I am not wounded from my front. My wound came from my back, which I left for him to guard; therefore I am not brave and strong from any god. It is my own bravery and the strength of this world. Come and we will go on board the vessel."

They went on board and sailed, but one of their brothers, Lotauai, was left behind at Futuna, for the people of Futuna had captured him. They did not kill him, but they let him live.

The vessel of Kauulufonuafekai sailed, and after voyaging for five days Kauulufonuafekai said: "Let us return to Futuna, because I have love for my brother, who is detained there; and my wound is itching, because it wants to fight." So they returned and Futuna saw the vessel coming, and the Futunans spoke to the lad, the brother of the chief, whom they had taken and they called his name: "Lotauai! the vessel is returning; the brave chief is coming again." And Lotauai, the lad that they held, said: "I told you that the chief would return with his warriors. It is for love of me, because you hold me prisoner. Had the chief and his warriors come for love of me, and come and found me dead, you having killed me, Futuna would indeed have died (been exterminated). But I am alive, so no one will be killed and you will not be punished."

Then the people of Futuna said to the lad: "Lotauai, what can we do to live!" They were afraid that the chief would come and kill them.

The chief's brother said: "Come and put on fine mats (*ngafingafi*), and pluck leaves from the chestnut (*ifi*) tree and put them round your neck. That is the thing to do to live, for it is the recognized Tongan way of begging mercy. Come and sit with bowed head at my back, while I sit in front, so that the chief that you are afraid of will see that I am still alive. That is the means by which you will live. Also prepare for his reception; cook food, and bring kava. After we have pacified the chief by sueing for mercy, then bring the kava and food, then we (Tongans) will drink it and go away." The vessel arrived and the people of the land came with loin mats (*ngafingafi*) round them, and chestnut leaves around their necks. And came the brave chief, and found his young brother still alive. And his young brother told the chief: "The people of the land are sueing for mercy, to live, because they are afraid." Kauulufonuafekai replied: "They live, and I am thankful that my brother still lives."

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

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Then the kava and food were brought by the people of Futuna. They had kava with the chief and made friends. Then Kauulufonuafekai gave a Tongan boat to the people of Futuna, and said: "I have no wealth (tapa and mats) to give you, but here is a present for you, that I give you: Any vessel coming from Tonga is yours, but do not kill its people. All goods that are brought in it from Tonga are to be your present. That is my payment to you, because you allowed my brother, whom you took, to live, and I received a wound from you in the fight. That is why I give you the goods from the Tongan vessels." Hence comes the meaning of the expression: "*Vete fakafutuna,* to seize like the Futunans.".

Then the vessel left to go and seek the murderers in Fiji. Kauulufonuafekai went and fought the different islands of Fiji, but the two murderers were not found in Fiji. They returned from Fiji and went to Uea, and fought and conquered Uea.

The two murderers were not able to flee from Uea, but were overtaken there, for they were prisoners held for sacrifice. When the Uea people came to sue for mercy, after they were conquered in the fight, the two murderers came with them. Kauulufonuafekai did not know the faces of the two murderers, but he knew their names. When the Uea people came to sue for pardon they all had long hair; but the two murderers, who came with them, had short hair which was just beginning to grow, their heads having been shaven. The chief knew them by their short hair, as all the Ueans had long hair. The chief called: "Tamasia!" for that was the name of one. He answered: "I am here." Then the chief called out the name of the other one: "Malofafa!" and he answered: "I am here." The chief then said: "What a long time you have been. Thanks to the god that you fled and that you are still alive. Come, you two Tongan men, we will sail for Tonga."

The vessel conveyed the two men to Tonga. There Kauulufonuafekai commanded that the two murderers should be brought and cut up alive as food for Takalaua's funeral kava. They were brought and cut up, and after they were cut up, their pieces were collected and burned in the fire.

It is said that Kauulufonuafekai had had their teeth pulled out at Uea, and then he had thrown them a string of dry kava, that he had worn round his neck most of the time since he had left Tonga. Upon throwing the dry kava to them, he told them to chew it. They tried to chew, with their bleeding gums, but were not able in the least to chew. After a very long, long time of thus giving them pain, from the morning of one day to the next day, Kauulufonuafekai told them to enter the vessel for them to leave for Tonga.

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Takalaua, the Tui Tonga that was murdered, was buried, and Kauulufonuafekai was appointed Tui Tonga. He, the child of the woman with

the pigeon's head, was Tui Tonga. The brother of Kauulufonuafekai, 643
Moungamotua, was appointed Tui Haatakalaua (*tui*, king; *haa*, family; 173
Takalaua, his father's name) and he went and lived at "Kauhalalalo" in Fonuamotu near Loamanu (at Mua, Tongatabu), in order to rule from there the land. And he was to be called Tui Haatakalaua. Moungamotua was the first Tui Haatakalaua, the brother of Kauulufonuafekai, the Tui Tonga.

Kauulufonuafekai was the first to arrange that the *apaapa*, or master [276]
of ceremonies in the kava ring, should sit at a distance, not near to him, [574]
because he was afraid of being murdered, as his father, the Tui Tonga Takalaua, was murdered. Therefore the kava ring was formed so that the people in it sat at a distance from the chief. He instructed some of his brothers to sit at his back to guard him lest he should be murdered. The name given to those brothers that sat behind him, was *huhueiki* (*huhu*, to suspect; *eiki*, chief).

Another Tui Tonga was Vakafuhu; another was Puipuifatu; another was called Kauulufonua; another Tui Tonga was Tapuosi I., and another Tui Tonga was Uluakimata I., (Telea). His vessel was called Lomipeau (*lomi*, keep under; *peau*, waves). That was the ship that often went to Uea to cut and load stones for the terraces (*paepae*) of the royal tombs. Paepae o Telea is the name of the grave yard of the Tui Tonga Telea. Fatafehi he was the son of Telea; his mother was Mataukipa. Another Tui Tonga was Tapuosi II., and another Tui Tonga was Uluakimata II. His sons were the Tui Tonga Tui Pulotu I. and his brother, Tokemoana. The latter was appointed Tui Haauluakimata (*tui*, ruler; *haa*, family; Uluakimata, his father's name). Their sister Sinaitakala, was the female Tui Tonga; Fatani was their brother, also Faleafu, all of one father.

The son of Tui Pulotu was Fakanaanaa and he was Tui Tonga; another Tui Tonga was Tui Pulotu II.; and another Tui Tonga was Maulupekotofa. The son of Pau was Fatafehi Fuanunuiava, and the son of Fuanunuiava was Laufilitonga, the Tui Tonga that is alive in the world. That is the end of the Tui Tonga. The old Tui Tonga, the offspring of the Worm, are gone. The list of female Tui Tonga is not given, but only the list of the male Tui Tonga.

Here are their names in order: (1) Ahoeitu, (2) Lolofakangalo, (3) Fangaoneone, (4) Lihau, (5) Kofutu, (6) Kaloa, (7) Mauhau, (8) Apuanea, (9) Afulunga, (10) Momo, (11) Tuitatui, (12) Talaatama, (13) Tui Tonga Nui Tama Tou, (14) Talaihaapepe, (15) Talakaifaiki, (16) Talafapite, (17) Tui Tonga Maakatoe, (18) Tui Tonga i Puipui, (19) Havea I., (20) Tatafueikimeimua, (21) Lomiaetupua, (22) Havea II., (23) Takalaua, (24) Kauulufonuafekai, (25) Vakafuhu, (26) Puipuifatu, 539 643 173 (27) Kauulufonua, (28) Tapuosi I., (29) Uluakimata I. (Telea), (30) Fatafehi, (31) Tapuosi II., (32) Uluakimata II., (33) Tui Pulotu I., (34) Fakanaanaa, (35) Tui Pulotu II., (36), Pau, (37) Maulupekotofa, (38) Fatafehi Fuanunuiava, (39) Laufilitonga.

539 644 173 The Tui Tonga Uluakimata, he who was called Telea, had many wives. One of his wives was Talafaiva. She was said, by the people of Mua who saw her, to be the most beautiful of women, for there was not another woman in the world so beautiful as she—she was unsurpassed. She was also a very great chief, for both her parents were chiefs. There was not another woman of such high rank, or so beautiful, or so well formed. She was the only woman called by all the world *fakatouato* (chief by both parents). Talafaiva brought fifty other wives (*fokonofo*) to Telea. The second wife of Telea was Nanasilapaha, and she brought fifty other wives to Telea. The third wife of Telea was Mataukipa and she brought one hundred other wives to Telea.

Mataukipa was the wife that always received the tail of the fish, and rump of the pig every day. "Why is the head of the fish, and the head of the pig, and the middle cut of the fish, and back of the pig always taken to Talafaiva and Nanasilapaha?" This was the question which troubled Mataukipa, so she decided to confer with her father. "I will go to my father, Kauulufonuahuo (head-of-the-land-cultivators), and ask him if it is good or bad this thing that the Tui Tonga is doing to me." So she carried her child on her back and went to the place called Mataliku, where Kauulufonuahuo dwelt. He was an industrious gardener, growing yams, bananas, *kape* (a root like the taro), taro, *ufilei* (a small sweet yam), *hoi* (fruit tree), and large bread fruit trees.

Her father saw his daughter coming, and went to greet her. "You have come. Who is with you?" His daughter, Mataukipa, answered: "Only we two." Then the father asked: "Why was there no one to come with you? Why only you two? Are you angry?" and Mataukipa replied: "No!" Her father said: "You stay here while I go and prepare some food, then I will take you back to Mua."

They had their kava prepared twice. Then the people went and prepared the oven and baked yams and a pig. Afterwards the daughter spoke to her father: "Why are the Tui Tonga's wishes like that?" she asked, and her father inquired: "How?" His daughter replied: "When our fish and pig is brought, the two women always eat the head and back of the pig, and the head and middle part of the fish, and I always get the tail of the fish and the rump of the pig."

The father of the woman laughed, and made this reply to the woman: "And are you grieved at it?" The woman answered: "I am grieved at it."

The father replied to the woman: "Don't be grieved. Your portion is the 539
rump of the pig and the tail of the fish, because the land will come event- 644
ually to your children. They will be rulers." 173

The woman's mind was at peace after her father's explanation as to why she always was given the tail of the fish and rump of the pig, but before that she was jealous of the two women, and thought: "The chief loves the two women more than me." Consequently she was jealous.

They returned to her place and the woman was content, because of the
explanation of her father, and they all lived together. When the Tui Tonga 539
Telea died, the woman Mataukipa had a son called Fatafehi, and a daughter 644
called Sinaitakala-i-langi-leka. Fatafehi was appointed Tui Tonga and 643
Sinaitakala became female Tui Tonga. Thus what Mataukipa's father had 173
told her came true; her son became Tui Tonga and her daughter female Tui Tonga and her descendants were Tui Tonga, the last being Laufilitonga.

The Tui Tonga Telea dwelt in the bush, because he preferred it, and 539
was more at home there, especially on the weather shore of Vavau. Each 644
of his dwelling places and sleeping places at the weather shore of Vavau 173
has a name, and each place is named after the thing he did at that place. [643]

Telea and his wife Talafaiva came and dwelt on the island of Euakafa. Their house was built on the top of the mountain, and a reed fence was erected round the place. There was a big tree called *foui* growing there, and Talafaiva told Telea: "It is not a nice tree. You had better have it cut down." But Telea answered: "Oh, leave it. It is all right."

They had dwelt there for some time, when a man called Lolomanaia came from a place called Makave (in Vavau island). His vessel landed at the place where Telea dwelt, because Lolomanaia was in love with Talafaiva. He ascended and waited till it was dark. When it was dark he went to the place of Telea. He pushed the gate to see if it was closed or open. When he pushed it he found that it was closed, and he tried and tried to find some way to get inside the fence. He went round outside of the fence and found the big tree that Talafaiva had told Telea to cut down. He climbed the tree and thereby gained access to the enclosure. He slept with the woman Talafaiva, the wife of Tui Tonga Telea. After they had slept he tattooed a black mark on her abdomen, to annoy Telea, for him (Telea) to know that he (Lolomanaia) had committed adultery with his wife.

Telea slept with Talafaiva in the day, and he saw what had been done to his wife's abdomen. Telea asked her: "Who, Talafaiva, has tattooed your stomach?" Talafaiva replied: "It is true! Chief, will you pardon me? It was Lolomanaia, who came to me. Don't you be angry, because you

539 know I told you, on the day that the fence was made for our enclosure, to
173 cut down the big *foui* tree, because the tree was badly placed, and you said
644 to leave it. The man climbed up it and came to me. His name was Lolomanaia." Telea was very wroth and arose and went out. He called his man servant by name. "Uka! come here, for me to tell you. Go and beat Talafaiva. She has had intercourse with a man."

Uka took a club, and went with it to her. Telea did not know that he was really going to kill Talafaiva. He only meant that he should beat her. After Telea's wrath cooled, he found that Uka had really killed Talafaiva, and that she was dead. The beautiful and well formed woman was dead. Uka came to report to Telea, and Telea asked: "Have you beaten Talafaiva?" and Uka, the man servant, answered: "I have beaten her." The chief asked: "And how is she?" Uka replied: "She is dead," and Telea asked: "Is she quite dead?" and Uka replied: "She is quite dead." Again Telea asked: "Is she quite dead, my wife Talafaiva?" and Uka made reply: "She is quite dead."

Telea was grief stricken: "Oh! oh! my misplaced confidence! I did not mean that you should really go and kill her. I only meant for you to beat her a little because I was angry. I really loved my wife, whom you have killed. You are an old fool!" Telea went and wept over Talafaiva, who was really dead, for a night and a day.

Then Telea the Tui Tonga said: "We will go and cut stones for a vault for Talafaiva." So they went and cut the stones for the vault, and made the vault. Then Talafaiva was buried in the vault. The grave yard with the vault standing in it is on Euakafa island. The big casuarina tree at the graveyard is called Talafaiva. That is all about Talafaiva, the wife
539 of Telea, about her ways and the meaning of what we hear about her. After Talafaiva's death Telea went to Tonga (Tongatabu) and lived there and
173 died there.

643 The stones for the vault of this Tui Tonga Telea were cut at Uea, and the terrace stones were cut there also. This is the Tui Tonga that owned the vessel called Lomipeau, and this is the vessel that brought the stones for his vault and the terrace round it.

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THE FIRST TUI TONGA[31]

(A Variant)

Nae tomua fakakakai a mamani ehe hoko o Uanga: pea koia nae uluaki nofo a Kohai koe Tui Tonga o mamani. Pea nau nofo ai nofo ai ae kakai koia.

Ka koe fuu toa nae tuu i he motu ko Toonangakava, pea au ki langi hono fuu

This world was first inhabited by the offspring of the worm, and Kohai was first made Tui Tonga of the world. And his people were dwelling there (in Tonga).

There was a casuarina tree that grew on the island of Toonangakava, and

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[31] Supplied by the Reverend Jonathan Fonua of Neiafu, Vavau, after the original Tongan as published in Koe Makasini a Koliji. Translated by William Finau, of Neiafu, Vavau.

loloa. Pea faifai pea alu hifo i he fuu toa ae eiki mei langi. Ko hono hingoa ko Eitumatupua. Pea nae alu hifo oku fai tokua ae fangata ae finemotua. Ko Ilaheva hono hingoa, pea ko hono hingoa e taha ko Vaepopua. Pea alu atu leva ae eiki mei langi ki he finemotua o puke o na o o mohe: Hili ia pea ne kaka pe ihe fuu toa o alu ki langi. Koe ikai motu ene alu hifo ki he finemotua. Pea faifai one feitama pea fanau koe tama. Pea ne tauhi pe i laloni kae nofo pe i langi a Eitumatupua. Pea faifai one alu hifo o fehuiange kia Vaepopua: "Koe tamasii ha etu tamana." Pea talaange e Ilaheva: "Koe tamasii tangata. Pea pehe ehe Eiki ko hono hingoa eni teke ui ko Ahoeitu.

Pea ne fehuiange ki he fefine, oku kelekele umea ho fonua, pe oku touone pe? Pea ne talaange oku touone pe hoku fonua. Pea pehe ehe eiki, oua keu alu ki he langi, peau li hifo ha konga kelekele umea ke tuu ai ha ngoue ae tama na: pea e ohifo mo ha ufi ke to ai. Koe li hifo anga ia oe mounga ko Holohiufi. Nae ohifo moe ufi oku ui koe heketala ke to ihe kelekele koia. Pea toki haele ae eiki ki langi, kae nofo pe ae finemotua mo tama i mamani, i hona potu fonua ko Popua.

Pea na nonofo nonofo pea lahi a Ahoeitu. Koe aho e taha naa ne fehui ki he ene fae, "Vaepopua, kohai koa eku tamai? Keke fakaha mai ke mea mou alu ki ai." Pea talaange ehe ene fae, "Oku i langi hoo tamai." Pea fehui ange ae tama. "Kohai hono hingoa?" Pea tali ehe ene fae, "Ko Eitumatupua." Pea faifai pea peheange ehe tama ki he ene fae, "Kuou fie alu ki langi, o mamata ki he eku tamai, ka kuo ikai ha mea keu alu ai." Pea talaange ehe ene fae, "Alu o kaka i he fuu toa, pea teke au ki langi o feiloaki mo hoo tamai." Nae ange leva ae ngatu o fakavala aki, pea pani hono ulu mo takai: pea kuo osi hono teuleu naa ne fehui ange ki he ene fae, "Teu ilo ki fe eku tamai, he oku ikai teu ilo hono nofoanga i langi?" Pea talaange ehe ene fae, "Teke au ki langi, pea ke alu ihe hala oku lahi mo ata, pea ko hoo tamai oku fai ene heu ihe sia ihe hala."

reached up to heaven. One time a chief from heaven climbed down that tree. His name was Tangaloa Eitumatupua. And when he came down he found a woman looking for shellfish. Ilaheva was her name, and her other name was Vaepopua. And the chief from heaven went out to the woman and laid hold of her, and they went and slept. After that he went up to heaven on the tree. He frequently came down to the woman. After a while the woman was with child and she was delivered of a boy baby. She looked after the boy on earth while Eitumatupua stayed in heaven. After a while he came down and asked Vaepopua: "What sort of a baby is our child?" Ilaheva told him: "A male baby." And the chief gave him the name of Ahoeitu.

And he asked the woman, what kind of soil her land had, and she told him her land was composed of sandy soil. Then the chief told her that he would go up to heaven and drop down some clay soil that their boy might plant it; and he said he would also send down a yam to plant in it. He did so, and that is how the hill of Holohiufi originated. He also sent the yam that is called *heketala* to plant in that soil. Then the chief went to heaven, but the woman and her child stayed on the earth on their piece of land called Popua.

They lived there for a good while and Ahoeitu grew big. One day he asked his mother, "Vaepopua, who is my father? Tell me so that I may go to him some time." His mother told him, "Your father is in heaven." Then the boy asked again, "What is his name?" The mother replied, "His name is Eitumatupua." After a while the boy said to his mother, "I should like to go to heaven to see my father, but I don't know how to get there." His mother told him, "Go and climb the great casuarina tree and you will get to heaven and see your father." The mother gave him a piece of tapa cloth for a garment, and rubbed his head and body with coconut oil. When ready, he asked his mother, "How shall I find my father and where, for I do not know his dwelling place in heaven?" The mother replied, "You go to heaven and, when you get there take the wide main road, and your father will be catching pigeons on the mound near the road."

539 Pea alu leva a Ahoeitu o kaka i he fuu toa oau ki langi. Naa ne alu leva ihe hala nae fekau ehe ene fae ki he sia oku fai ai ae heu lupe ene tamai Pea hanga mai ae eiki ki he aluange ae tama, pea ne nofo hifo ki lalo he kuo ne mapua one lau eia koha fuu eiki, kae osi ko hono foha. Pea toki lea ange ae tama i he ene hanga kuo nofo ki lolo ene tamai, "Eiki, afio pe i olunga kae oua te ke afio ki lalo." Pea alu ange ae o na fekita; pea toki fehui mai a ene tamai, "Kohoo hau meife?" Pea tali ehe tama, "Koeku hau mei mama. Koe fekau e Ilaheva ko eku fae keu hau o kumi mai ki he eku tamai ko Eitumatupua." Pea talaange leva ehe ene tamai, "Koau eni." Pea ne toe ala ange o puke mai ae ulu o hono foha ona toe uma, mo na fetangihii i he ene toki iloia.

Pea tuku leva ae heu, ka nau alu hake ki honau api ki he fale o ene tamai onau faikava mo fafanga ae tama. Ka oku lolotonga fai ae katoanga ae fanau ae Eiki. Ko ene fanau ia i langi. Koe katoanga sikaulutoa. Pea fekau ai ehe Eiki kia Ahoeitu, "Mea pea ke alu o mamata i he katoanga aho ngahi taokete koena oku fai i he hala i he malae." Pea alu ai a Ahoeitu o mamata i he sikaulutoa. Pea kuo vakai ae kakai ki he tama ene fotu ange, pea nau sio taha pe kia teia; he koe tama fakaofoofa o toulekeleka. Pea kuo fui hono fili ehe kakai, pe koe tama kuo hau mei fe. Pea pehe ange ehe kakai niihi, "Kuo mau, iloi. Koe alo ena o Eitumatupua nae toki alu hake i lolo mei mama." Pea toki ilo e hono ngahi taokete moe kakai kotoape ae katoanga. Pea pehe e hono ngaahi taokete. Ta ko hotau tehina ae tangata ni. Pea kuo nau ita kiateia, koenau meheka i he mousioa ae katoanga ki ai, he kuo tooa honau loto i hono fakaofoofa.

Pea kanoni aki ae pehe koe foha oenau tamai. Pea kuo ikai te nau faa kataki, pea nau oho o haehae ia, o ota hono kotoa, ko hono ulu pe nae toe, pea nau hanga o li ia kihe akau koe hoi. (Nae melie ae hoi, kae talu ae li ki ai ae fofonga o Ahoeitu, pea toki kona ai ae faahinga hoi e taha o ikai ke kai.)

Pea toki fekau e Eitumatupua ke alu ha fefine o kumi mai a Ahoeitu meihe

Ahoeitu then climbed the casuarina tree and entered heaven. He went up the road that his mother had described to him and came to the mound where his father was snaring pigeons. When the chief saw the young man coming, he sat down. He felt a great respect for the stranger, thinking that this person who was approaching was a great chief, not knowing it was his own son. The young man as he saw his father sitting down spoke to him, "Lord, you may stand—do not sit down." He stepped up and kissed him; and his father asked him, "Where have you come from?" The son replied, "I have come from earth. Ilaheva, my mother, sent me to look for my father Eitumatupua." Then his father said to him, "Here I am," and held out his hand to his son's head and they kissed again. They both cried when they knew each other.

The catching of pigeons stopped, and they went to the house of the father for a bowl of kava and to have something to eat. The chief's sons were having a sports contest. These were his sons in heaven. *Sikaulutoa* was the name of the game. And the chief sent Ahoeitu, saying, "Go over and see your elder brothers' sports which they are holding on the road in the green." Ahoeitu went to see the *sikaulutoa*. The people saw the young man coming and soon everyone fixed their eyes on him, for he was a handsome young man. The people could not make out whence the young man came, but some of them said, "We know. That is Eitumatupua's son who has just come up from the earth." So his elder brothers knew him and also all the gathering. His elder brothers said to themselves, "So this is our younger brother." They knew that all the people admired their young brother, they were jealous of him for they had never seen so handsome a young man as he.

The elder brothers could not tolerate the thought of him as their father's son. As they could bear it no longer they rushed upon him and tore him to pieces and ate him all, except his head which they threw into a clump of shrubs called *hoi*. (The plant was good to eat before the death of Ahoeitu, but it has been changed ever since and now can not be eaten, for it is poisonous.)

Eitumatupua sent a woman to tell Ahoeitu to come from the game and katoanga ke hau o kai. Pea ihe alu ae fefine ki he katoanga, kuo ikai i ai ae tama. Pea ne fehui atu kiate kinautolu, "Kofaa a Ahoeitu, ke aluange o kai?" Pea tali mai ehe kakai, "Nae alu fano pe hena, o mata sika." Pea kumi holo ehe fefine kae ikai ilo. Pea alu leva ae fefine, o talaange ki he eiki kuo ikai iloa ae tama.

Maholo leva a Eitumatapua kuo fakapongi e hono ngaahi taokete a sii tama. Pea alu leva ene fekau ke nau alu ange, pea ne fehui atu, 'Kofa ia ae tama?" Pea talaange ekinautolu, "Oku ikai te mau iloa." Pea peheange ehe eiki, "Mou omi o lua." Pea omi ae fuu kumete o tuku, pea fekau ke uhui a honau kia koeuhi ke nau lua ki ai; he naa ne ilo kuo nau tamatei ae tama o kai. Pea i he enau fai nae fonu ae kumete ihe kakano moe tolo oe tama. Pea ne fehui atu, "Kofaa hono ulu?" Pea nau tali ange, "Kuo mau li ki he vao, ki he pupunga hoi." Pea toki fekau ehe Eiki ke o o kumi mai, pea tanaki ange mo hono hui o ave o ai ihe kumete, pea lingi ki ai ae vai, pea toki paki mai ae lau oe akau koe nonufiafia. Koe akau ia oku ilonga e kuo teitei mahaki; pea omi hono lau o ai ki ai, pea moui leva, tokua. Pea ufiufi ae kakano moe tolo moe ulu, pea moe hui o Ahoeitu aki ae lou akau; pea ave o tuku i he tuafale, kae tau aahi pe. Nae alu atu hono fua vakai kuo kamata, fakatahataha ae hui moe tolo moe kakano; pea toe vakai atu kuo mei maopoopo: toe aahi atu kuo maopoopo a hono sino, pea i hono vakai fakamui kuo tangutu ki olunga i he loto kumete. Pea fakaha kia Eitumatupua, pea fekau eia ke nau o o tataki mai ki fale, pea hau o nofo i he ao oene tamai.

Pea toki fekau e Eitumatupua ke kumi mai ene fanau i langi. Pea nau hau pea ne lea atu kiate kinautolu, "Koeni kuo mou tae ofa ia Ahoeitu, pea ne mou fakapongi. Pea tukua ia ke alu ki lalo o Tui Tonga, ka mou nofo pe kimautolu fakapongi, heni." Pea fetangihi ae kau tama i he enau toki ilo mooni kohonau tehina, he kuo nau ofa iateia. Pea teu a Ahoeitu ehe ene

have something to eat. When the woman reached the entertainment, she could not see him. And she asked the people, "Where is Ahoeitu; he is to come home for his meal?" A reply came from the people, "He just went about there, looking at the *sika* game." The woman went all over the place but could not find him. So she returned and told the chief she could not find the lad.

Eitumatupua thought at once that his sons had killed the boy. He sent for all of them to come to him, and he asked them, "Where is the boy?" They replied, "We do not know." And the chief said, "You all come and vomit." They brought a large wooden bowl, and they were told to tickle their throats so that they should vomit into the bowl, for he knew they had killed and eaten the lad. Each vomited the contents of his stomach till the bowl was full of the flesh and blood of the boy. And Eitumatupua asked them, "Where is his head?" and they replied, "We have thrown it into the bush, where the *hoi* plants are." And the chief sent them out to look for the boy's head, and they brought the bones and placed them in the bowl and poured water into it, and they also brought the leaves of the Malay apple. This plant is used when someone is near death; the leaf of this plant is then brought and put over him, and he is cured. The flesh and blood and the head and bones of Ahoeitu were covered with the leaves of the plant; and were placed outside the house, and watched. At the first inspection it was found that the bones and flesh had begun to assemble, and on the second examination they were found to be almost completely united. On the third occasion when they were examined, the body was well formed, and at last they found Ahoeitu sitting up in the bowl. When this was told to Eitumatupua he ordered them to bring the boy inside. Ahoeitu came and sat down before his father.

Eitumatupua ordered that his children in heaven should enter. So they came and he spoke to them, "Here you have been cruel to Ahoeitu, and you killed him. Therefore I will let him go down to earth and become Tui Tonga, but you murderers must stay here." The young men now loved their younger brother and were all crying, knowing that he was their real brother. Ahoeitu was

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

539 tamai, pea toki tuku ke alu hifo ki
mamani o Tui Tonga ai, koe uluaki
173 Tui Tonga ia mei langi. Nae liua leva
643 ae Tui Tonga ihe hoko oe Uanga.

Nae toki mui hifo ae ngaahi taokete
539 o Ahoeitu mei langi ko Talafale, mo
Matakehe, mo Maliepo, mo Tui Loloko,
173 mo Tui Folaha. Nae folofola a Eituma-
644 tupua kiate kinautolu. "Koeni te mou alu ki mamani. Pea ko Talafale e ikai te ke Tui Tonga, koeuhi kuo ke fakapo; ka ke alu, pea e hingoa koe ko Tui Faleua; ko Maliepo mo Matakehe, te mo leohi ae Tui Tonga; pea ko Tui Loloko mo Tui Folaha e pule: pea ka fai ha putu oe Tui Tonga, ke mo fai o hange ko haku putu o oku."

Pea nau alu hifo o fai pe o hange kae tuutuuni aenau tamai. Koe hako eni o
539 Ahoeitu aia oku kei Tui Tonga tuku
643 fakaholo ni. Koe hako o hono ngaahi
taokete ko Talafale ko haana eni oku
173 Tui Pelehake; ko Matakehe oku ikai
644 ke kei iloa hoona hako; ko Maliepo ko haana eni oku Lauaki. Pea koe hako o Tui Loloko ae faahinga koeni oku ui koe Tui Loloko; ko Ahoeitu koe Tui Tonga nae alu hifo mei langi, pea koia oku eiki ai mo hono faahinga. Pea koemea ia oku fakahilihiliaki, ka pauu
539 mo fieeiki leva e, pea pehe atu leva ki
ai, "Koe eiki koe he naa ke to mei
173 langi?" Koia koe Tui Tonga nae ta
643 hono uho koe eiki. Pea nae Tui Tonga o aau ene pule ki Uea.

Kae alo o Ahoeitu ko Lolofakangalo, pea nae Tui Tonga ia ihe hala a ene eiki, pea koe alo o Lolofakangalo ko Fangaoneone pea ihe hala a ene eiki nae Tui Tonga ia. Kohono toho tolu ia. Pea koe alo o Fangaoneone ko Lihau. Naane Tui Tonga foki, pea alo o Lihau ko Kofutu, pea koe alo o Kofutu ko Kaloa. Pea ko hono foha aona ko Mauhau. Pea kae Tui Tonga e taha Apuanea mo Afulunga mo Momo mo Tuitatui (kaia naane ngaohi ae Haamonga-a-Maui).

Pea mo Talaatama; mo Tui Tonga Nui aia ko Tama Tou hono hingoa. Nae fekau e Talaihaapepe ke Tui Tonga ae Tama Tou. He ikai fie Tui Tonga ia koeuhi naa na fehokotaki mo hono taokete. Koe Tama Tou ko hono uhinga koe kupui tou, aia kuo omi o fakavala mo teuteui. Pea ange hano

prepared by his father, and sent down to earth and became the Tui Tonga of this world, the first Tui Tonga from heaven. The title of the Tui Tonga was then taken away from the offspring of the Worm.

Ahoeitu's elder brothers came down from heaven afterwards. They were Talafale, Matakehe, Maliepo, Tui Loloko, and Tui Folaha. Eitumatupua said to them, "You will go down to earth, and Talafale, you will never be Tui Tonga, because you are a murderer, but you go down and you will be called Tui Faleua; Maliepo and Matakehe, you two shall guard the Tui Tonga; and Tui Loloko and Tui Folaha shall rule, and the funeral of the Tui Tonga shall be as my own funeral."

And they went down and carried out their father's orders. The descendants of Ahoeitu have been Tui Tonga. The descendants of his elder brothers were: Talafale, who is now known as the Tui Pelehake; Matakehe, whose descendants are no longer known; and Lauaki, who is the descendant of Maliepo. And the Tui Loloko of to-day is of the family of the Tui Loloko (who came down from heaven); and Ahoeitu was the Tui Tonga who came from heaven, and the chiefs belong to his family. This is why people are often heard to say to a wicked or proud person, "Were you the chief that came down from heaven?" For the Tui Tonga was absolutely a high chief in himself. As Tui Tonga he ruled all places right up to Uea.

The son of Ahoeitu was Lolofakangalo, and he became Tui Tonga after the death of his chief (father), and the son of Lolofakangalo was Fangaoneone who was Tui Tonga after his chief (father) died. He was the third Tui Tonga. And the son of Fangaoneone was Lihau. He was Tui Tonga, and the son of Lihau was Kofutu, and the son of Kofutu was Kaloa. And his son was Mauhau. Apuanea and Afulunga were also Tui Tonga and also Momo and Tuitatui (who made the Burden of Maui).

And Talaatama (was Tui Tonga). Then there was the Tui Tonga Nui who was known as the Tama Tou (Child of Tou Wood). Talaihaapepe gave orders that the Tama Tou be made Tui Tonga. He did not want to be Tui Tonga immediately after his brother (Talaatama). The Tama Tou

unoho; pea lau ehe kakai koe mooni. Ka osi oku ikai hili ae tau tolu pea hono fonualoto o ave ae tamatou o hifoaki ki ai. Pea fanongonongo i Tonga ni, kuo hala e Langi. Pea fai mea fakaeiki ae kakai. Nae lohiaki i foki kuo feitama hono unoho. Koeuhi ke ne famui ha Tui Tonga e taha. Pea tau ongoongo ehe kakai moe fonua kuo aloi ehe Moheofo ki he Tama Tou ae Tui Tonga koe osi ko Talaihaapepe, koe tehina o Talaatama.

was a piece of *tou* wood that had a garment just like a real person. It was also given a wife; and the people really thought it was a man. After three years they made it a vault tomb, and the Tama Tou was taken there. It was then made known throughout Tonga, that the Tui Tonga was dead. It was a great funeral they had. The people were also made to believe that the Tama Tou had a son who was to be the next Tui Tonga. The people all scattered the news concerning the son of the Tama Tou who was born by the Moheofo (the royal wife). This supposed son was Talaihaapepe, the real younger brother of Talaatama.

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THE TENTH TUI TONGA, MOMO, AND THE CHIEF LOAU[illegible]

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This tale is about the chief Loau of Haamea, in central Tongatabu. It is said that he had two daughters. The elder was Nua. The name of the younger is not known.

A message was brought from the Tui Tonga Momo to Loau, asking him to let him have cuttings of yams to complete the planting of his little yam patch, meaning that Loau should give him one of his daughters in marriage. The Tui Tonga's attendant (*matapule*) was sent with this message to Loau.

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Loau told the *matapule* to tell the Tui Tonga that the seed yams for the year were shrivelled and old and that it was too early otherwise to get seedlings. He meant that Nua already had children and that the other daughter was too young. But the Tui Tonga said that even though Nua was old he wanted her. Then Nua was taken to live with the Tui Tonga.

THE ELEVENTH TUI TONGA, TUITATUI, AND HIS HALF BROTHER, FASIAPULE[illegible]

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Tuitatui was perhaps the greatest of the line of Tui Tonga, if we may judge by the tales which deal with him and his contemporaries. To him is attributed the building of the Trilithon of Tongatabu.

There was a Tui Tonga named Momo, who sent his attendant Lehauli to the chief of Haamea (in Tongatabu) who was named Loau, telling him that he wanted "new yams and old yams" to complete the planting of his little yam patch. Lehauli did not understand the meaning of the message he bore. He really thought that the Tui Tonga wanted yams. Before he spoke to Loau, however, Loau guessed what he had come for. So Lehauli delivered his message.

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[illegible] Told by Solomon Ata, of Nukualofa, Tongatabu.

[illegible] Told by Fakauta, a chief of Eua island.

539 Loau told him to tell the Tui Tonga that he had "no new yams but he
643 had an old yam and bush yams," meaning one married daughter and
"daughters in the bush," i. e., illegitimate daughters. The attendant took
173 this message to the Tui Tonga, who again sent him to Loau to tell him that
644 he wanted Nua, Loau's married daughter. She was married to Ngongo-
539 kilitoto of Malapo, Tongatabu, who was chief of Haangongo (probably a
173 clan or other group of people).

644 So Loau came to Malapo and spoke to Ngongokilitoto, telling him that
the Tui Tonga wanted Nua. Ngongokilitoto told Loau to go and wait on
the road until he had talked with Nua, for their marriage was a marriage
for love.

Ngongokilitoto told Nua that he released her from marriage in order that she might go to the Tui Tonga, but he would visit her regularly. He told her that if she heard water dripping on a *kape* (*Arum costatum*) leaf as on a rainy night, that it was a sign that he was outside.

Loau then took his daughter to the Tui Tonga. For some time Ngongokilitoto visited her. Whenever she heard the dripping on the *kape* leaf she went out to meet her husband. Nua had already borne Ngongokilitoto a son called Fasiapule. She was anxious to bear a child to the Tui Tonga, so she told Ngongokilitoto that he had better cease his visits. She wanted to have a child that was without doubt the Tui Tonga's. After Ngongokilitoto ceased his visits to Nua she became pregnant to the Tui Tonga. She bore a son who was named Tuitatui.

539 When the Tui Tonga died, Tuitatui became king. Tuitatui did not know
643 that he had a brother. One morning they had a ceremony in which the
173 Haangongo people presented yams and other products to the Tui Tonga.
Fasiapule came with the people. He brought a basket in which he carried
644 a piece of charcoal, one ripe *mamae* (a sort of banana), one *toto* (a fruit),
and the pithy inside of a banana tree through which a fiber ran.

During the kava drinking Fasiapule came inside the kava ring with his basket. Then he made a speech. First he picked up the banana pith and broke it in half, but it was still united by the fiber within. He told Tuitatui that it was like themselves, that they could not break away from each other, because they were born of the same woman. Then he picked up the *mamae* to show that the two half brothers will pity each other. If Fasiapule were to commit a wrong, Tuitatui would have pity for him in his mind.

Then Fasiapule picked up the *toto* and told the Tui Tonga that they two were of one blood and united like the *toto*. Then he picked up the charcoal and told the Tui Tonga that his mind was dark like the charcoal, for he did not know until now that he had a brother in Fasiapule.

After the kava party broke up and the visitors had all departed, Tuitatui 539
sent for his female servant. She had served his father and his mother. 173
He asked her if she knew Fasiapule. The servant told Tuitatui: "Yes. 644
Fasiapule is the son of Nua by Ngongokilitoto. Therefore you and Fasiapule 643
are brothers."

Fasiapule went to Fiji in an attempt to flee from his two goddesses, 539
Sisi and Faingaa, whom he had tired of providing with food. These goddesses 173
had become very angry with Fasiapule, so Fasiapule told them he
would show them a trick which they would appreciate. He had two cocoanut 644
leaf baskets made. He put Faingaa in one basket and Sisi in the other and told them to look always skyward. He carried them on a pole on his shoulder. When he came to a satisfactory tree, he hung the pole with the two baskets over a limb. The goddesses, ever looking at the sky and clouds moving over them, thought that they were still being carried by Fasiapule. They hung on the tree until the baskets rotted and they fell through. Meantime Fasiapule had changed his appearance by cutting his hair and beard. When the goddesses fell from the baskets they found that Fasiapule had duped them. So they searched all of the country for Fasiapule. He heard of it, and he ran away to Fiji.[30]

When he returned from Fiji after some time, he learned that Tuitatui was in Eua island. So he proceeded to Eua with a Fijian companion. From Tonga he had seen a light in Eua. So he embarked in a canoe and went over to Eua.

When Fasiapule and his companion landed in Eua, they proceeded
southward to the place called Tutu, where the light was. Upon reaching [643]
Tutu, Fasiapule found that the light was from the funeral torches of his
brother Tuitatui, whom the Euans were about to bury.

Fasiapule killed his Fijian companion and took him to the house where Tuitatui's body lay and substituted the Fijian's body for Tuitatui's. He then carried his brother's body away. When he had gone a distance, Fasiapule felt tired from the weight of the body. He put it down and got some hibiscus fiber to lash the body to a pole for greater ease in carrying. The place where he did this is called Fautapu (*fau*, hibiscus; *tapu*, sacred), even at the present time.

He proceeded with the body. Over the head of the corpse was a *holo* (an old piece of tapa used for towel). This piece of tapa dropped off the head of his brother. The place where it dropped is today called Holotapu. At last he arrived with the body at the beach, put it in his boat, and started to paddle to Tongatabu.

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[30] This episode is evidently borrowed from the tale of Pasikole. See page 196.

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

539 He became weary and stopped at Motutapu, which was named Sacred
(tapu) Island (*motu*) on that account. When he had rested, he proceeded
173 on his voyage. Again he became weary and stopped at Moungatapu in
644 the bay of Mua, Tongatabu island. From this fact the island is called
Moungatapu (Sacred Mountain).

From Moungatapu it is not certain where Fasiapule took the body and buried it. Some say it was taken to Haangongo at Malapo, some to the royal tombs in Lapaha (*sic*!).[37]

TUITATUI, HIS SISTER, AND HIS SONS[38]

539 There was a Tui Tonga named Tuitatui and he had a sister named
173 Latutama who was Tui Tonga also, that is, she was female Tui Tonga.
643 Tuitatui had a house with a loft at Heketa, which was the place of resi-
644 dence of the Tui Tonga before they moved to Lapaha (Mua).

One day the Tui Tonga's sister Latutama and her maidens visited Tuitatui at his house. After conversing for some time, Tuitatui said: "Remain down here while I go up into the loft." Tuitatui had designs on his sister, and he called down: "There are some boats arriving from either Haapai or Vavau." Latutama controverted him, saying: "It is not true." "I am telling the truth," Tuitatui asserted, "but climb up and see for yourself. It is a large fleet, one boat, two boats, three boats, four, five, about a hundred boats, I think."

Latutama then ascended and Tuitatui seized her. While the maidens were waiting below, they noticed blood trickling down and they asked: "What is that trickling down." Tuitatui answered from above: "It is from a flying fox." To this day the place where this occurred is called Toipeka (drop of blood of the flying fox).

539 It was Tuitatui who built the Haamonga-a-Maui (the famous trilithon)
173 and there are also a green (*malae*) and a *sika* course attributed to him.
643 At Heketa there were large houses belonging to Tuitatui, the lofts (*fata*)
of which were built of *fehi* wood and for that reason were called *fatafehi*.

The children of Tuitatui were Talaatama and Talaihaapepe. On the
539 death of Tuitatui, Talaatama became Tui Tonga. Talaatama conferred
173 with his younger brother and said: "Let us move our dwelling place from
643 here (Heketa) before some disaster overtakes our two boats. This spot
644 is bad, for it is rocky and rough." Talaihaapepe said: "Very well, but
whither shall we move?" Talaatama replied: "My idea is that we move to
[361] the Fangalongonoa, before we lose our boats." This is how it came about

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[37] According to tradition the royal tombs of Lapaha were not yet constructed. Heketa is probably meant, for in another account this is the reputed burial place of Tuitatui (p. 29).

[38] Recorded in Tongan by the Tamaha Amelia, May 27, 1844. Preserved in the genealogical records of Her Majesty Queen Charlotte Tupou. Translated by Mrs. May Laurence.

that they moved from Heketa to Fangalongonoa and lived there. They 539
named the new place of residence Mua and they took their boats there. 173
The name of one boat was "Akiheuho" and the name of the other was 643
"Tongafuesia." Thus the living of the Tui Tonga at Mua began with the [644]
time of Talaatama and Talaihaapepe, the sons of Tuitatui. [361]

THE ORIGIN OF THE NAME TUITATUI[39]

There was a Tui Tonga named Tuitatui, who was so named because the kava maker of early days did not sit in the same fashion as nowadays, but sat in the center of the ring of chiefs. The chiefs were encircled by the people, which made the assassination of the Tui Tonga quite easy. But this Tui Tonga, when at a kava party and surrounded by the people, had a very long stick with which he used to beat the knees of anyone who came
too close to him. This made them move away and keep at a distance from [276]
him, and they called him Tuitatui (*tui,* king; *ta,* to strike; *tui,* the knee) [574]
and since that time the kava circle has been arranged as he made it.

TUITATUI AND THE MAIDEN[40]

Ko Tuitatui, koe Tui Tonga, nae eiki, pea ngeia, pea manavahe ai ae kakai oe otu fonua ni.

Ko Tuitatui, eni nae alu ene aalo ki Halakakala, pea akemai one iloi ae fefine oku hekeheka i he tualiku o Eueiki, kae fakataupe a hono vae ki tahi; o iloi ai e Tuitatui, moe ongo tangata. Koe iloi tokua e he tangata nae nofoa mua, pea ne pehe ange: "Ongo tamani, mo mate eku tupua." Pea na pehe mai: "Koeha?" Pea pehe e he tangata: "Ko eku tupua, koe kalia, oku langolango i he tuahilu o Haakame." Pea na matei ae tupua, pea ikai ke na ilo, pea toki tala e he tangata, one pehe: "Ko eku tupua eni; mo sio ange ae vaei fefine, koeni oku fakataupe ki taki, ka oku hekeheka, i he vaafau, kae mama ae konga tahi, nae feounga moia." Pea nau sio kotoa ki ai, ka nae alo mui a Tuitatui, pea lea mai: "Ongo tama, tau ange mo kimoua, ke mo aalo vave, ke tau ilo ape, koe mama, pe koe tevolo."

Tuitatui, the Tui Tonga, was chief, and terrible, and feared by all the people of the groups of islands.

Tuitatui went in a canoe to Halakakala, and approaching the shore he saw a woman sitting on the weather shore of Eueiki, and dangling her legs into the sea; and Tuitatui and his two men saw her. She was seen first, it is said, by the man that sat in front, and he said: "You two lads, guess my riddle." And they said, "What is it?" And the man answered: "My riddle is this, the double-boat is raised on the weather shore of Haakame." And they tried to guess the riddle, but failed. Then the man told them: "This is my riddle; you see there the legs of a woman, that are hanging into the sea, but she is sitting, on the branch of the fau (hibiscus) tree, while there is a light on the sea, opposite her." And they all looked. But Tuitatui was paddling in the stern, and he spoke: "You two lads, it is with you, to paddle quickly, for us to discover if it is human, or a spirit."

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[39] From the original Tongan of a manuscript in the possession of John Panuve Maatu. Translated by Alphonse J. Gaffney.

[40] From the original Tongan of a manuscript written by the late Ella Malupo, an attendant (*matapule*), made available through the courtesy of Her Majesty Charlotte Tupou the Queen of Tonga and His Highness William Tungi the Prince Consort. All of Malupo's tales were copied from an early account written by Romano Tongavalevale and corrected by the Tui Tonga Laufilitonga. Translated by Miss Beatrice Shirley Baker [127]

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

539 173 643 Pea nau au atu ki ai, pea lea ange a Tuitatui: "Taahine, malo ae tau moe tualiku ni." Pea lea mai ae taahine: "Io, malo pe ae fakaope i hakau." Pea toe lea mai a Tuitatui, one pehe: "Ta neinei te mau fiu he sio, ikai te mau ilo ha laumanu, i hakau: Ta koeni, oku i uta ni!"

Pea ne pehe: "Heka mai, ka tau ake." Pea pehe ange ae taahine. "Tau ake ki fe? Ki Tonga, pe ki motu ni? ke mou malolo, pea tau toki folau apongipongi ki Olotele." Pea lea ange a Tuitatui, one pehe, "Vakai pe ka mea e faingofua, he naa mau sio ange oku loka ae ava." (Ko ene loipe; ka oku nongape ae ava.)

Ka oku kei lotolotouape a Tuitatui, pe koe tevolo pe koe mama. Pea lea mai ae taahine o ne pehe: "Oua teke alu, mo oua; he oku ikai ha mea e faingataa, kapau oku ikai, ke atu, mooua ae loto, kae ha ae loka. Ka oku takavale pehe e ae finengalona, pea mou haele ki Olotele, kau nofo au, he ikai teu heka atu."

Pea toki iloi e Tuitatui, ta koe mamape! Pea toki kole mai a Tuitatui, one pehe mai: "Taahine, fakamolemole, ka ke mea mai o heka ke tau folau ki Tonga. Kapau, e ikai, teke mea mai, te mau matape a i tahi ni." Pea toki heka ae taahine. Pea nau tau atu ki uta, pea fehui ange a Tuitatui: "Taahine, kohai koa ko huafa?" Pea pehe mai e he taahine: "Ei, ko Nua sioku hingoa." Ka nae toka iloipe a Tuitatui, ehe taahine, i he e nau tau ange, nae fangono he talanoa ko Tuitatui koe eiki ulu fuolahi, pea loloa, oku ikai ke pehe ha ulu o ha tangata. Pea siope ae taahine, pea ne iloi leva ko Tuitatui eni.

[644] Pea na nonofo, pea feitama a Nua, pea faele, koe tangata ko Uanga; pea toe faele koe tangata ko Afulunga; pea toe faele, koe taahine ko Fatafehi; pea toe faele, koe tangata ko Sina. Nae toko fa ae fanau koia.

Koe ngaue a Tuitatui ae langi ke Heketa, moe maka fanekinanga, moe langi ko Moungalafa. Nae toko fa ae fanau koia.

Pea nofonofo a Tuitatui, pea ne pehe ange: "Kau tama, fai mo fai haa mou ngaue, oku ou kei moui." Ko ene

And when they reached it, Tuitatui spoke and said: "Maiden, it is well your being here at the weather shore." And the girl responded: "Yes, and it is well your paddling on the reef." And Tuitatui spoke again, and said: "No wonder we got tired of looking, and not seeing any birds (indicating fish), on the reef. Why here it is, on the shore!"

And he said: "Come on board, and let us go." And the girl replied: "Where shall we go? To Tonga or to this island (Eueiki) for you to rest, and to leave to-morrow for Olotele (Tuitatui's residence at Heketa, Tongatabu island)?" And Tuitatui answered, and said, "We will see which is the easier, because we saw the the entrance was rough." (It was all his lies; the entrance was not rough.)

But Tuitatui was still undecided whether it was a spirit or a human being. The girl spoke and said: "Don't you go, don't, for there is nothing difficult if you do not go with unheeding mind when the breakers are seen. But if you are in want of food, well, go to Olotele, and I will stay. I will not come on board."

Then Tuitatui knew that it was only a human being! Then Tuitatui begged her, and said: "Maiden, please, come on board so that we can leave for Tonga. If you don't come we shall die in this sea." Then the maiden went on board. And when they reached the shore, Tuitatui asked her: "Maiden, what is your name?" And the maiden answered: "My lord, Nua is my name." But the maiden knew who Tuitatui was, for when they arrived, she heard people saying that Tuitatui was the chief with the very big long head, and that no other man had a head like his. And the maiden looked, and knew at once that this was Tuitatui.

And they lived together, and Nua was pregnant, and gave birth to a son called Uanga; then to a second son, Afulunga; then to a daughter Fatafehi; then to another son called Sina. There were four children.

The works of Tuitatui were the terraced stone tomb at Heketa, and the resting stone, and the terraced stone tomb of Moungalafa. Four of his children are buried there.

And dwelt for a time Tuitatui, and said: "Lads, make haste and do your work, while I am still alive." He pehe, ke ngaohi hano langi, ke fai he kuo vaivai. Ka nae ikai ke pehe ae loto oe kau tangata. Koia nae fai aipe a Tuitatui, i he teetanu, oe ngaohi oe Haamonga. Ka nae fai ange ae lau a Tuitatui, pea nau loto leva, ke nau ngaohi ha mea ki ui koe Haamonga-a-maui, ke oua naa toe auhi e ha taha.

Pea nau kamata ae ngaue koia, aki ae inasi, o ngata mei he otu muli, ko Lotuma, mo Futuna, mo Uea, moe ongo Niua, mo Haamoa. Nae ta ae maka e tolu, o to ae maka e ua, pea langa ia o tuu. Pea tanu o tatau moe funga maka ae kelekele. Pea toki tekai ki olunga, o hilifaki, pea toe keli o fetuku ae kelekele, o tanu aki ae ngahi sia, ae nae tanu ai a Tuitatui, kae tuu ae Haamonga koe matanga.

Koe ngaue a Uanga mo hono fototehina, ae Haamonga, moe langi i Mua, ko Langileka. Koe ngaue a Uanga ae hiki ki Mua, i he longo aia a honau tuofefine ko Fatafehi, aia oku ui koe na kakai e hono utulongoaa. Nae fakakakai e hono tuongaane ki mui.

Oku ikai ke iloi ae kau Tui Tonga, i he vahaa o Uanga, mo Tuitatui. Koe tama a Nua nae fai ki ai ae aokai. Pea oku ikai ke iloi ae kau Tui Tonga ihe vahaa o Tuitatui, naane ngaohi a Heketa, moe Eiki nae to mei langi.

Koe ngaue a Tuitatui, tehina o Fasiapule, koe foha ia o Ngongokilitoto; ko ia naane ilo a Sangone mei Haamoa, ko fekau e hono tehina Tui Tonga, ke alu o kumi a Sangone: pea ne ilo.

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meant for them to prepare his terraced tomb, because he was getting old. But his men were not so minded. So Tuitatui urged the carrying of the earth, for the making of the Haamonga (the great trilithon of Tongatabu). But after Tuitatui had thus spoken they decided to make something that no one could ever surpass, and call it the Burden of Maui.

And they began this work with an *inasi* ceremony, which was attended by the distant islands of Rotuma, and Futuna, and Uea, and the two Niuas, and Samoa. They cut three stones and buried two of them which stood upright, and they piled up the earth till it reached the top of the two stones. And the third stone was rolled up the mound and placed on the top. Then the earth was dug and carried away to make the mound where Tuitatui was buried, while the Haamonga stood as an observatory.

The work of Uanga and his younger brothers was the making of the Haamonga and the terraced stone tomb at Mua, called Langileka. Uanga's work was the removing to Mua, his sister Fatafehi by her silence consenting, which was called by their people *utulongoaa* (*utu*, carry; *longoaa*, silent). And Mua was peopled by her brother later.

Unknown are the Tui Tonga between Uanga and Tuitatui. The child of Nua was the one to whom the provisions were brought, that is to say he was the Tui Tonga. And unknown are the Tui Tonga between Tuitatui, who made (the structures at) Heketa, and the chief (Ahoeitu) that came from the sky.

This was the work of Tuitatui, younger (half) brother of Fasiapule, who was the son of Ngongokilitoto: he brought Sangone from Samoa; his younger brother the Tui Tonga sent him to seek Sangone and he found her.

TUITATUI AND THE TURTLE SANGONE[41]

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Ko Sangone koe fonu ae taahine ko Hinahengi mei Pulotu. Nae hau ene ulu umea i mamani pea hake ki Mokotuu, o fakamoamoa ai pea fie mohe, pea tokoto o mohe. Pea hau ae,

Sangone was a turtle belonging to the lady Hinahengi from Pulotu. She (Hinahengi) came to wash her hair with clay in this world and came on shore at Mokotuu to dry her hair and,

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[41] From a manuscript copied by Elia Malupo, a *matapule* (attendant), from the account written by Romano Tongavalevale and corrected by the Tui Tonga Laufilitonga. Translated by Miss Beatrice Shirley Baker.

539 Haamoa ko Lekapai oku mohe a Hinahengi pea ne fetuutuutaki a hono lou ulu, ki he ngahi fuu akau. Pea ne toki fafangu ae taahine, mo ne pehe: "Taahine, tuu hake," pea tuu hake a Hina, kuo mau hono ulu i hono hai, pea pehe ange e Hina: "Fakamolemole, ka ke vevete, kata nonofo mo koe," pea vete leva ae ulu oe taahine, pea na nonofo o fuoloa.

Pea koe aho e taha, nae pehe e Lekapai: "Kuou fie alu au ki Haamoa, ki hoku kainga," pea tala ange e Hina: "Kapau te ke fai ki he mea teu tala atu, pea atu a eku fae ke mo o ki Haamoa, pea tata ange e Lekapai: "Teu fai ki ai." Pea pehe e Hina: "Ka ke au ki Haamoa, pea ke alu o hui mai ha fui niu, mo ha loutakapau, pea omi ki ai ke hau moia; pea ke toki alu o feilongaki mo ho kainga."

Pea ikai ke fai ki ai a Lekapai, kae alupe ia o feiloaki mo hono kainga. Pea ahoia ae fonu o mahaia, pea hau ae utu tahi o ne iloi a Sangone, pea alu o tala ae fonu oku mahaia. Pea hau ae kolo o toho o ave a Sangone o tao, kae ave ae uno o keli ae luo, o tanu ai. Ka oku tuu ae tamasii ko Lafaipana, pea puke e Loau ae ulu oe Lafai, mo ne pehe: "E Lafai, te ke pana, pea ke pana, pea koe aho e iloi ai a Sangone, pea ke toki mate." Ko Loau ia; nae i Haamoa; ko ene kumi ae laa. Ko Loau Tuputoka ia, ka oku ikai ko Loau Tongafisifonua. Pea li ki ai, ae foi tuitui e Loau. Pea folau mai a Loau ki Tonga ni, o talanoa ae uno o Sangone, oku tanu i Haamoa.

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Pea toki kekau e he Tui Tonga ko Tuitatui a hono taokete fae taha ko Fasiapule, ke alu o kumi ki Haamoa a Sangone. Pea folau a Fasiapule ki Haamoa, o tau ki Savaii, ki he kolo ko Sangone hono hingoa. Pea lea ange a Fasiapule ki he kau vaka: "E ikai, ke tufa ha taha; ko au pe teu tufa." Pea nau haki ki uta, pea tanaki mai ae kolo, o nau faikava. Pea kisukava a Fasiapule o pehe: "Pongia i vao, tangia mo koki." Pea ikai ke nau iloi ae kisukava e he faikava, kae alu ae fehui kia Lafaipana, pe koeha ae kisukava ae eiki Tonga. Pea tala ange e Lafaipana: "Ke mou o, o kumi mai, ae meai hopa,

feeling sleepy, lay down and went to sleep. And a Samoan called Lekapai came along while Hinahengi slept, and he tied her hair, to the big trees. Then he awoke the maiden, and said: "Maiden, get up," and Hina got up, but her head was fast in its bonds. Hina said: "Please, undo it and I will live with you," and the hair of the maiden was undone, and they lived together for a very long time.

And one day, Lekapai said: "I would like to go to Samoa, to my relatives," and Hina said: "If you will do what I tell you, I will give you my mother to go with you to Samoa, and Lekapai said: "I will do it." And Hina said: "When you reach Samoa, go and strip a big coconut tree (of fruit), and get a coconut-leaf mat, and give them to the turtle to bring; then you may go afterwards to see your relatives."

But Lekapai did not do that, but went at once to see his relatives. And at dawn the turtle was still waiting in the shallow water, and some one came to get sea-water and saw Sangone, and went and told the people that a turtle was in the shallow water. And the town (people) came and dragged and took Sangone and cooked her, and took the shell and dug a hole, and buried it. And the lad Lafaipana was standing by, and Loau took hold of Lafai's head, and said: "Oh Lafai, you will grow slowly, and you will grow slowly, and the day that Sangone is found then you will die." That was Loau; he was in Samoa; he was looking for the sun. That was Loau Tuputoka, but not Loau Tongafisifonua. And Loau threw into it (the hole) a candle nut. And Loau sailed for Tonga and told about Sangone's tortoise shell, that was buried in Samoa.

Then the Tui Tonga Tuitatui sent his elder brother of one mother with him named Fasiapule, to go and seek in Samoa for Sangone. Fasiapule sailed for Samoa and reached Savaii, at the town called Sangone. And Fasiapule spoke to the crew of the vessel: "No one shall apportion; I only shall do the apportioning." And they went on shore, and the people of the town assembled, and they had kava. And Fasiapule called the toast of the kava and said: "Fainted in the bush, mad and scratched." And they did not know what the toast meant at the kava ring, and sent to inquire from Lafai-

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oku tuu he vao. Oua naa mou omi ae hopa maalaala; pea moe mukai talo o kofu aki ha lou si o tunu, pea omai ke ne fono."

Pea toe kisukava, o pehe: "Kisuhe, ngulungulu mo tokoto." Pea ikai foki ke nau iloi, kae alu ae fehui kia Lafaipana: "Pea koeha ae kisukava koia?" Ka tuku ae faikava anai, kae fai ha feiumu tali oe folau: "Pea mou kumi ae puaka oku ikai, ke kei faatuu, oku kai mo tokoto; pea koe puaka ia, oku kisukava ki ai." Pea fai ae feiumu tali, o tao ae puaka pehe. Pea tauhi mai ae feiumu, pea tufa ae umu moe puaka, o pehe hono tufa: "Koena ae keu mui, moe keu mua, moe fakalaa, moe huohua, koe inasi ia o mautolu. Kae tauhi ena ko ho mou inasi ia, pea mou kai ke vave. Ka mou hau ke tala ae fekau oku mau folau mai ai."

Pea katoa mai, pea fehui atu a Fasiapule: "Oku ikai ke mou ilo ae feituu oku tanu ai a Sangone?" Pea nau tala mai, "Oku ikai aupito te mau iloi." Pea pehe e Fasiapule: "Ka kohai naa ne ilo, eku kisukava?" Pea nau tali mai: "Koe tamasii ko Lafaipana, naa ne tala mai." Pea pehe e Fasiapule: "Oku kei moui a Lafaipana?" Pea nau tali mai: "Oku kei moui." Pea fekau ke taki mai, o fehui atu: "Ko Lafaipana koe nae paki e Loau?" Pea tali mai e Lafaipana: "Ko au." Pea pehe e Fasiapule: "Oku mau folau mai, koe fekau e he Tui Tonga ke mau kumi a Sangone ke o ange. Pea oku ke iloi totonu ae mea oku tanu ai?" Pea pehe ange e Lafaipana: "Kapau te tau aluni o keli, ka eku kole eni, ke ke fakamolemole. Kae oua ke tau toki keli. Ke ke kumi mai mua, ha tuula o eku lupe, naaku matepe, oku heeki ai ke tuula eku lupe." Pea tala ange e Fasiapule: "Oku lelei teu folau ki Niua."

Pea folau a Fasiapule o ta toa i Niua. Pea folau mai, pea eke atu e Lafaipana: "Koeha ena?" Pea pehe atu e Fasiapule: "Koe tuula o hoo lupe." Pea pehe mai e Lafai: "Ta! Koe tohi faivavale koe oku lahi, koe ta mai e koe ae toa ke ma mohe. Ko eku laupe

pana, what was the toast of the chief from Tonga and Lafaipana said: "For you to go, and seek and bring the wild banana, that stands in the bush. Do not bring the cultivated banana. Bring the young leaves of the taro, and wrap them in the *si* leaf and cook on the ashes, and bring it for him to eat with his kava."

And he gave another toast, and said: "Drink, grunt, and lie down." And again they did not know it, and a message was sent to Lafaipana: "What is this toast?" When the kava ring dispersed, while the food was brought for the visitors (Lafaipana said): "You will seek the pig that cannot stand, being so fat, that it eats and lies down; the pig that the toast was drunk to." And the food was prepared for the visitors, and a pig like that was baked. And the prepared food was brought with the pig, and it was apportioned like this: "There are the hind foot, and the fore foot, and the part exposed to the sun [the back], and the rooter [the head], which are our portion. The remainder is your portion, and you must eat it quickly. Then come for me to tell you the message we have brought."

And all came, and Fasiapule asked them: "Do you not know the place where Sangone is buried?" And they replied, "We do not know in the least." And Fasiapule said: "But who knew my kava toast?" And they replied: "It was the boy Lafaipana—he told us." Then Fasiapule asked, "Is Lafaipana still alive?", and they replied: "He is still alive." They were told to bring him, and he was asked: "Are you the Lafaipana that Loau hit?" Lafaipana replied: "I am," and Fasiapule said: "We have sailed here, with a message from the Tui Tonga for us to seek Sangone and take her back. Do you know the right place where she is buried?" And Lafaipana said: "We might go at once and dig, but I have a request to make. Let us dig later. But first let us seek a perch for my pigeon, lest I die before there is a perch for my pigeon." And Fasiapule said: "All right, we will sail for Niua."

And Fasiapule sailed to Niua and cut a casuarina tree. And they sailed back, and Lafaipana asked: "What is that?" And Fasiapule replied: "It is the perch for your pigeon." And Lafai said: "Behold! You are indeed a big fool, to cut the casuarina stick for me to sleep

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

539 173 644 e au, teke iloi eku kole tuula lupe, he naake fakalavelavei e koe, a hoku kaingani, kae teke iloi foki e koe, eku kole: Ko eku lau fefine aaku." Pea tali mai e Fasiapule: "Fakamolemole, e Lafaipana, tonuhia koe a eku toe iloi, a hoo lau. He oku ikai ke toutangata, ka ke tatali kau folau ki Tonga, ke omai kao fakamafana." Pea tala ange e Lafaipana: "Oua, he kuo mou fuoloa, naa houhau ae Tui Tonga. Ka tau alu a, o keli a Sangone." Pea nau alu hake o keli, pea ha hake ae uno, pea mate leva a Lafaipana, pea fakakoloa, o fai i he luo o Sangone.

539 173 643 237 [644] Pea folau mai a Fasiapule moe uno, o ange kia Tuitatui, o tuku ai koe tevolo, pea tuku fakaholo mai, o ngata ia Laufilitonga. Pea lotu a Laufilitonga, pea ne fakatau ki he vaka papalangi, pea alu ae vaka koia, o fakataui i Fisi. Pea fanongo ai ae Tui, ko Maeakafa, pea alu o eke i Fisi a Sangone, pea ne ilo, ae konga uno lahi o Sangone, pea ne omai o tuku ia te ia, pea oku kei tuku.

with. I thought you would understand my request for a perch for my pigeon, because you tried your riddles on my friends here; therefore I thought that you would know my request: I was talking about a woman." And Fasiapule replied: "Pardon, O Lafaipana, you are right, I now understand what you meant. We are not of one generation, but wait till I sail to Tonga, to bring you something to keep you warm." And Lafaipana said, "Don't, because you have been away a long time, and the Tui Tonga might be angry. But we will go, and dig up Sangone." And so they went and dug, and the tortoise shell came in sight and Lafaipana died at once, and was buried with fine mats in Sangone's grave.

And Fasiapule returned and brought the tortoise shell, and gave it to Tuitatui, and it was used as a god, and it was handed down to Laufilitonga. And when Laufilitonga became a Christian, he sold it to a European vessel, and that vessel went and sold it in Fiji. And the King, Maeakafa (George I. Tupou), heard about it, and so he inquired in Fiji about Sangone, and he found some of the tortoise shell and brought it and kept it himself. And it is still in existence."[47]

TUITATUI, LEKAPAI AND SANGONE[48]

(A Variant)

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It is said that there was a man named Lekapai and his famliy. After living together for some time, he said that they would remove to Samoa. They settled in Samoa and planted breadfruit, plantains, and yams. Suddenly a great storm arose and destroyed the plantation. Following the destruction Lekapai said: "Let us seek the wind and have a tussle with it."

So they set out in search of the wind. After Samoa was out of sight a little island appeared, but there was no opening through the reef which surrounded it. When close to shore a big wave upset the boat. Lekapai, however, made a bound and clung to a big *hingano* tree from which he could look down. After a while he got ashore and found a small trail leading inland.

Lekapai went along this trail until he saw a beautiful girl standing beside her house. She inquired of him: "Whence come you that you enter here?" He replied: "I have come to seek the wind that destroyed my garden." The girl informed him: "The wind is my father. When he is awake the storms occur, but when he is asleep it is calm. Now you go along on tip-toe, for he is asleep. Take one side lock of his hair and make it fast to this big tree. Take the other side lock and tie it to that big tree. Then take the hair on his crown and fasten it to that big bunch of grass." Lekapai obeyed the instructions carefully. Then he stamped on the ground and the wind god awoke. The god knew that these things had been done unto him at his daughter's orders.

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[47] The Tongan Prince Consort Tungi possesses a fish hook reputed to be a portion of Sangone's shell.

[48] Told by Utuvai, of Pangai, Lifuka island, Haapai.

The wind god pleaded for his release, promising his daughter to Lekapai. Lekapai complied and unbound the god's hair, whereupon the latter said: "We will now go to the girl." They went to the damsel and the wind god told her and Lekapai to live together. He himself retired to his other premises in the bush.

Lekapai and the daughter of the wind god lived together for a considerable time. One day the girl went for a walk in the garden, leaving Lekapai behind in their house. She warned him: "While I am gone, do not go to the other part of the house, for my water hole is there." Contrary to instructions Lekapai went to see the water hole just as soon as the girl left. He fell in and could not extricate himself and consequently, on his wife's return, he was nowhere to be seen. She found him injured and imprisoned in the water hole.

The two continued to live together for some time after this incident. Then Lekapai said that he had a longing to return to Samoa. His wife acquiesced and told him to fetch a bunch of coconuts, whilst she told her mother, a turtle named Sangone, to prepare to take Lekapai to Samoa. When Lekapai returned with the coconuts, his wife told him that in case he broke out with an eruption while on the voyage, he was not to break a coconut on the turtle's head, but to crack it on her back. So Lekapai departed with the girl's mother for transport. On the trip he disobeyed his wife's instructions and cracked a nut on Sangone's head. Immediately, the girl was aware of her husband's act. Upon nearing the breakers on the coast of Samoa, Lekapai suggested that they go straight ashore and be stranded there. Then the treacherous fellow went and called the Samoans to the beach to kill the unfortunate Sangone. In having the turtle take him to the beach, he again disregarded his wife's wishes, for she had expressly asked him to leave the turtle in deep water.

Whilst the turtle Sangone was being cut to pieces, Lekapai went to sleep. Upon awakening he found himself back in the girl's house. She upbraided him and slew him, for she knew full well that her mother was dead in Samoa, that she had been eaten, and that her plates had been wrapped in a fine mat and buried beneath a candle-nut tree.

539 Upon hearing of Sangone's fate, the Tui Tonga prepared for a voyage
173 to Samoa in search of Sangone's plates. When he arrived in Samoa he
found the children playing with canoes at the shore. Among them was
643 a boy named Lafaipana, who was the leader of their play. He called out:
"Pay off and luff up to that dead candle-nut tree, for Sangone's plates are
buried there." Thus the Tui Tonga by chance learned exactly where Sangone's plates were buried.

The Tui Tonga and his party went ashore and partook of kava while the food was being roasted. After a while the Tui Tonga exclaimed: "If only there were a bunch of wild plantains (of a kind called *pongiavao*) as a relish." The Samoans, however, did not know of this sort, so the Tui Tonga ordered them to search for some other sort of wild plantain that had been planted long ago. This was obtained and used as a relish to the kava. Then the food was brought from the oven and the Tui Tonga bade the people to sit down and eat. He apportioned the food, the back (*fakalaa*) and head (*huohua*) of the pig for one side, and the hind and front feet (*keumui* and *keumua*) for the other side.

Having finished the food, the Tui Tonga made declaration, saying: "What I have really come for is to search for Sangone's plates." The Samoans answered: "We know nothing about them." But Lafaipana cried: "They are buried under the dead candle-nut tree." Then the Tui Tonga said: "We will go and dig for them."

They went and dug. As they neared their goal the plates of Sangone shone forth and Lafaipana shouted: "Those are Sangone's plates." They dug further and, after completely uncovering the plates, took them up and bore them to the Tui Tonga. The Tui Tonga at once ordered preparations made for the return voyage to Tonga. Whilst the Tongans were preparing for the embarkation, Lafaipana asked that he be allowed to accompany the Tui Tonga to Tonga. To further persuade the Tongans to take him he gave them a thing that they much desired, namely, a pigeon's roosting perch. So Lafaipana accompanied the Tui Tonga.

Upon their arrival in Tonga, the Tui Tonga said he would have a
casuarina tree on the weather side of the island cut down and taken to
539 Samoa for Lafaipana, who had requested it. Whilst preparing for the trip
for the casuarina tree the Tui Tonga's wife said: "Whoever gets a woman
173 is not to bring her to Tongatabu, but to the other islands." When they
reached the weather side of the island, Lafaipana said: "Do you think that
I meant I wanted a real casuarina tree? I wish you to get me a girl that
has not known a man and a woman that has not known a man."

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5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

THE THIRTEENTH TUI TONGA, THE DUMMY OF TOU WOOD[44]

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When the Tui Tonga Talaatama died, there were no sons to succeed to the title of Tui Tonga. He had, however, a younger brother who was but a child. This boy, whose name was Talaihaapepe, had a toy in the shape of a wooden doll, which he called Tama Tou. When word was brought to the boy that he was to be made Tui Tonga, he objected and desired that his doll, Tama Tou, should be made Tui Tonga instead. Of such weight was the desire of this child of high rank that no one dared to object. So the wooden doll was made Tui Tonga.

Several years later, Talaihaapepe became convinced that such a condition of affairs was foolish, and so he had it announced that the Tui Tonga Tama Tou was dead. The wooden doll was then buried with customary ceremony and mourning in the two-terraced stone tomb called Langi Tama Tou. After that Talaihaapepe became Tui Tonga.

THE TWENTIETH TUI TONGA, TATAFUEIKIMEIMUA

Tatafumeimua, one of the two brothers concerned in the tale next related, is undoubtedly the twentieth Tui Tonga, Tatafueikimeimua. The second version of the tale speaks of the chief of the expedition to Samoa as being the Tui Tonga himself, although his name is not given. The Tui Tonga's name differs only from that of Tatafumeimua in this story in the insertion of the word *eiki*, chief. Tatafumeimua: *tatafu*, to strike fire; *mei*, from; *mua*, the combined villages of Lapaha and Tatakamotonga, Tongatabu, where resided most of the Tui Tonga; hence, to strike fire from Mua. The brother of Tatafumeimua was Nganatatafu: *ngana*, renowned; *tatafu*, to strike fire; hence, the renowned one who strikes fire.

NGANATATAFU BRINGS THE BONITO TO HAANO[45]

Tokua koe Tui Tonga e taha nae toho ua hono falealo, koe hingoa oe lahi ko Tatafumeimua, koe sii ko Nganatatafu. Nae nofo pe i Mua a Tatafumeimua, kae alu a Nganatatafu o nofo ki Haano.	It is said that there was a Tui Tonga who had two sons, the name of the elder was Tatafumeimua [who became the twentieth Tui Tonga], and the younger was called Nganatatafu. Tatafumeimua dwelt at Mua (in Tongatabu), and Nganatatafu went and dwelt at Haano (in the Haapai group).
Koe taimi koia nae ongo mai ha fefine hoihoifua mei Haamoa ko Hina. Pea kavea ae loto o Tatafumeimua i he ongoongo nae faa au mai, o ne pehe ke alu o fai ene tango ki ai.	At that time came a report about a beautiful woman in Samoa called Hina. And the mind of Tatafumeimua was taken up with the report of her that often came, and he said that he would go on a visit to her.

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[44] Told by Joel Pangia, the chief who probably would be Tui Tonga today if the office had not been abolished.

[45] From the original Tongan as published in the Wesleyan Methodist paper Koe Fanogonogo, vol. I, pt. 7, pp. 7, 8, 1916. Translated by Miss Beatrice Shirley Baker.

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

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Nae teu ae folau, pea faila honau kalia o tuku atu ae vaka. I heenau feunga mo Haano, pea lea mai a Tatafumeimua ke nau afe ki ai o fakaheka mai hono tehina ke alu o fai haanau fekau. Pea fai.

Nae tau atu ae vaka ki Falemei aia koe fanga o Haano o fakaheka mai a Nganatatafu. Ko Ngana pe mo ene Fisi nae heka mai pea nau folau leva. Nae tau atu ae folau ki Haamoa, pea fekau e he taokete ke hifo ae vaka o hake, kae nofo a Ngana o leo vaka mo ene Fisi. Ko hono uhinga, he nae lotokovi a Tatafu ki hono tehina, koeuhi koe tama koia nae hilu hono hoihoifua. Oku lau koe mea nae hulu ko hono langi. Tokua nae faa pongipongia a fafine oka nau ka vakai ki ai, he nae hange ha fuhi fa kula hono ongo tulikifanga pea ka tatala hono fau kae tulekina hono lau e he matangi "koe afi ata!"

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Koe uluaki po oe folau nae po ula pe o aho, pea pehe moe ua moe tolu. Kohai te ne lau ae feauhi laupisi nae fai, he feinga ke mau ae taahine!

Faifai kuo po fa nai pe nima, pea hifo mai ha kaunanga ke utu tahi ki he fanga oku tau ai ae vaka. Kuo hifo a Ngana mo ene Fisi i he kei taohau o fuifua, pea na toki hake o ai fau o fai ena fakalaalaa i he funga puke i he katea. Nae tuu fuoloa sii kaunanga o mamata, o ne mahalo koe faahikehe ena i funga vaka, he nae hoata mai ae langilangi oe pauu na ki uta. Pea ne fakangatata ene hohoni ke sivi aki, pe koe mama pe koe faahikehe. I he fanongo a Ngana ki he pato ae hohoni, naa ne oho ki hono sisi o ai, pea ne ala hake o palei hono fau koe tai ene fakaapaapa ki he fefine. Oiau! nae mate tuu sii kaunanga, pea i heene ofo hake nae ngalo ene utu tahi ka ne iva ki uta ke tala kia Hina ae mea foou kuo ne mata. Naa ne oho fua atu ki he fale o kalanga kia Hina, "He oku ongo mai ongo mai a Nganatatafu ke tatau moe tangata oku nofo i tahi." Naa ne lau pehe he nae faa ongo atu ki Haamoa a Ngana. Nae fekau leva e Hina ke lele ae kaunanga o tala kia Ngana ke alu ange ki hono lotoa. Kuo mate fiemohea ae taokete i he a noa pea ikai te ne ilo mo hono lahi ae lu

The voyage was prepared for, and the double vessel set sail. When they were opposite Haano, Tatafumeimua spoke and told his people to call in and take on board his younger brother for him to go and attend on him. And it was done.

The vessel anchored at Falemei which is the anchorage of Haano and took Nganatatafu on board. Ngana brought with him his Fijian attendant and they voyaged on. When the vessel reached Samoa, his brother told all on board to go on shore, except Ngana and his Fijian attendant, who were to remain on board to guard the vessel. The reason of such arrangement was that Tatafu was jealous of his younger brother, because the latter was very handsome. It is said that his hair was something wonderful. Women fainted when they saw it, because it was the color of red pandanus fruit over his two temples and when his turban was off and his hair was stirred by the wind "it was just like fire!"

The first night after they arrived was spent in dancing until morning, and it was the same on the second and third nights. Who will be able to tell all the nonsense that was done, in trying to win the girl!

On the fourth or perhaps the fifth afternoon a female servant came to get sea water at the beach where the vessel was anchored. Ngana and his Fijian had been for a swim and were sunning themselves on the deck of the vessel. The servant stood for a long time looking at them, thinking that there was a god on the deck of the vessel, because the hair of the rogue shone like noonday. So she rattled the empty coconut-shell water carriers to see whether it was a person of this world or a god whom she beheld. When Ngana heard the rattling of the coconut shells, he jumped for his girdle and put it on, and raised his hand and threw back his turban out of respect to the woman. Oh dear! the poor servant was dazed, and when she recovered she forgot all about getting the sea water and ran inland to tell Hina of the new thing she had seen. She rushed into the house and called to Hina, "The description that was brought about Nganatatafu fits the man who is at the beach." She spoke thus because of all the reports that had been brought to Samoa about Ngana. Hina sent the

ki lotoa a Ngana o mau a Hina pea nau ofo hake oku fai katoanga ae lotoa kuo mole ae fefine naa nau folau ki ai kuo mau e Ngana!

Nae teu leva ae folau ke foki mai kuo nau lili kia Ngana. Pea fai. Pea pehe e Hina kia Ngana, "Kapau teu atu ha kie e popo pea ne ongo pe koeha ka e mole pe. Oku ai eku ika koe atu, teu atu ia ke ke alu mo koe, e ta ia i ho fonua pea e ikai fai he tau kotoa, ka e fakahili tau e taha pe ua nai. Ko hono uhinga eku fai pehe ke toutou langai hoo manatu mai. Ka iloange kuou kamata ngalo pea ka fotu atu ae atu te ke toe manatu mai leva i he ha atu eku ika."

Nae tuku mai ae vaka, pea lele mai leva ae ongo foi atu o alu pe i olovaha. Faifai pea nau feunga moe motu ko Ofolanga pea fekau e he taokete ke hopo a Ngana o kakau mo ene Fisi ki Haano. Naa na hopo leva o kakau, pea lele mai ae ongo ika o nau o hake. Nae vave ae kakau a Ngana o ne tuuta, kae tomui sii Fisi o ne mate, kuo mei ofi ki uta. Nae toki manatu a Ngana ki he Fisi o ne hifo ki tahi ke vakai, ta ko sii Fisi ena kuo mate. Talu ai moe ui ae afua nae ilo ai ko Maukuomate. Nae hingoa ae fanga nae hake ai ae atu ko Aleipata koe tauhingoa ki Haamoa.

Nae tuku e Ngana ae tauhi oe atu ki he famili naa ne nofo ai i Haano. Koe faahikehe oe famili ko Haveatoke, naa ne vaka aki ae toke. Oku kei ha pe ae toke oka hau ae atu. Ka hau ae atu nae alu ae folau o tuku mai aki pe ae fohe ki uta, pea toki omi ae ngahi fakahaatuia o puipui aki. Ko hono puke e ikai faiaki ha kupenga, koe hau pe; pea fakahake foki ki uta. Nae tufa e Ngana ae inasi o pehe: "Koe ika e hake ki he oneone koe inasi ia ia o houeiki he kuo ha ki he mo noa, koe mea e mau i tahi e taki taha mau pe ene fangota. E tapu aupito ke hau ki ai ae houeiki o Haano, he koe ika toongapo, pea oka ikai ke kau ai

servant back to tell Ngana to come to 539
her enclosure. His older brother (Tatafumeimua) was very sleepy from his 173
long and useless vigil and did not
know when Ngana entered the en- 644.
closure and took possession of Hina;
and when he awoke the entertainment [643]
was going on in the enclosure, but the woman he had come to win was lost to him, because Ngana had taken her!

The voyagers prepared to return (to Tonga) as they were angry with Ngana. And they prepared. And Hina said to Ngana, "If I give you a fine mat it will rot, and it does not matter what I give you it will be lost. But there is my fish the bonito, which I will give to you to take, and it will breed in your land—not every year, but every alternate year or perhaps every third year. The reason I do this is to revive your remembrance of me. If you are beginning to forget, you will remember me as soon as you see the fish."

The vessel departed, and the two bonitos came and swam and followed. As soon as they reached the island of Ofolanga the older brother ordered Ngana to jump overboard and swim with his Fijian to Haano. They jumped and swam and the two fishes went with them. Ngana swam quickly and landed, but the poor Fijian was slow and died when he was very near to land. Ngana remembered his Fijian afterwards and went back to the beach to see if he had landed, and there was the poor Fijian dead. Ever since that the place has been called Maukuomate (found when dead). The beach to which the bonitos come is called Aleipata, a name from Samoa.

Ngana gave the bonito to a family at Haano to look after. The god of the family is called Haveatoke, and his incarnation (literally, vessel) was the
eel. Even at the present time when 539
an eel appears a bonito follows. When
the bonitos come, a vessel goes and 825
brings them in with a paddle to the
shore, then the people bring coconut [226]
leaves and screen them off. When captured they are not taken with a net, for they come of their own accord even
to the shore. Ngana apportioned them 539
thus: "The fish that come up on the
sand are the portion of the chiefs for it 173
is seen that they are a present, but of
those taken in the sea, each person has 644

539 173 644 [784] ha niihi kehe, koe mea pe ae eva mo hono kau tangata."

539 784 825 Kuo maumau ae ngahi lao koia pea oku ikai kei siga ae atu he kuo feinga ae houeiki niihi ke fakasio ki ai, pea ke hange ko ha mea fakakolo ae toongapo a sii Hina ki siono so oona pe. Kae kehe koe toongapo hono hingoa aia koe pehe koe "toonga-oe-po" pea koe mea oku fai fakalilolilo pe oua e uiaki fano i hala. Nae faifai pea hulu ae atu pea tau aki e he kakai hange ha tau moli. Ko hono uhinga ia oe lea "Tauakiatu." Koe liuaki ae atu koe mea malohi tokua pea ko Tupou I. 539 173 koe eiki ngu lahi pea ne faa hohaa i he lau ki he malohi oe atu i Haano i he tau e taha, pea ne mea hifo ki tahi ke sivi ae malohi oe louaki oe atu. Koe kemo kuo ne mei au ki he Hakautuaniu aia koe lua oku tuu mamao mo uta: pea toki alu ha vaka o omi.

what he catches. It is very tapu for the chiefs of Haano to come to see the bonito, because it is a fish given in remembrance, and no one has anything to do with it, except the wooer and his own men."

The laws are all broken and now the bonito catch is poor as the chiefs want to look at it, and to make a town affair of the gift which Hina gave as a remembrance to her own lover. Anyway its name is *toongapo*, which is to say "toonga-oe-po" (ceremony-of-the-night), and it is ordained that it is not to be talked about in the road. This is done lest the bonitos come in such numbers that they would be dried like oranges. That is the connotation of the word *tauakiatu* (the war with bonitos). The return of the bonitos is very strong and it is said that Tupou I. a chief of great might was restless when the strength of the bonitos at Haano was talked about one year, so he went down to the sea to test the power of the return rush of the bonito. In a minute he nearly reached the reef called Reef-ribs-of-coconut-leaves, which stands far from land; a vessel had to go out and bring him back.

NGANATATAFU BRINGS THE BONITO TO HAANO [46]

(A Variant)

539 173 643 In Samoa, in the distant past, lived a village virgin, named Hina, of surpassing beauty. So great was her beauty that it was even spoken of in Tonga. The Tui Tonga heard of her beauty and he determined to go to Samoa and bring her back to Tonga as one of his wives.

The Tui Tonga started from Tongatabu, but on the way put in at Haano. There he took on board his boat a chief called Nganatatafu and his two *matapules* or attendants. On their arrival at the village where the virgin Hina lived, the Tui Tonga ordered Nganatatafu to remain on board and on no account to go ashore without his permission. As Nganatatafu was the handsomest man in all Tonga, the Tui Tonga feared that if he went ashore Hina would prefer him.

So the Tui Tonga and his attendants went up into the village and were welcomed by the Samoans, who made much of them, bringing them kava to drink and catching bonitos for them to eat. At that time the bonito was unknown in Tonga.

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[46] Recorded by W. H. Murley, of Pangai, Lifuka Island, Haapai.

During the afternoon one of the girls attendant upon Hina went down 539
to the vessel and there espied Nganatatafu sleeping face downward on the 173
forward deck. She gazed in rapt admiration at the beautiful contour of his body and asked herself if he could be mortal. She made a slight noise in order to awaken him, but it had no effect. She tried coughing, but still he slept, and it was not until she had knocked together two empty coconut-shell cups that he awoke.

In a respectful manner she timidly asked: "Are you not coming ashore with the other chiefs?" He replied: "I cannot come now, but," with marked emphasis, "tell your mistress I shall come bye and bye." The girl departed and at the first opportunity told her mistress of the occurrence, enlarging on the man's beauty and her doubts as to whether he was not a being from another world.

Hina ordered the girl to keep the torches alight after dusk. When the sun went down Hina went and stood several times at the door. At last her patience was rewarded by the sight of her strange lover standing just outside the zone of light thrown by the torches. After a few minutes' conversation they agreed to run away together and immediately put their plan into execution. Almost at once the Tui Tonga heard of their flight. (643)
Standing up with anger depicted on his face, he thundered out: "It is of no use for us to remain here. Come, men, get on board and if Nganatatafu does not come, he must be left behind. That is all. Quick now."

The pair had not gone far when the noise of the embarkation reached them. Not caring to be left behind, Nganatatafu started to return. In spite of this Hina had still great love for him, so much had he fascinated her. Running after him she cried: "It will be of no use my giving you any of the fine Samoan mats, as the Tui Tonga will take them, nor can I give you anything of value as it will be lost in the same way." By this time they were on the beach and Nganatatafu was preparing to get on board, but Hina continued: "Take this bonito with you to Haano and once every year you will see it, as a proof that my love is unchanged." Saying this, she thrust a live bonito into his arms. He took it and placed it on board. Then the Tongans departed.

When the vessel was between the islands of Moungaone and Luahoko (in the Haapai group), the Tui Tonga said to Nganatatafu: "You and your two attendants must jump overboard and swim as best you can to Haano. See, it is not far off." Overboard they went and the bonito with them, for it had kept alive and had been flapping about on the bottom of the boat all the way from Samoa.

When nearing the shore, one of the attendants named Fisiu, called out:— "I am done; I can swim no longer." Nganatatafu encouraged him to do

539 his best, as they had not far to go, but when they were close to a sandy
173 point, Nganatatafu saw that Fisiu was floating dead. He pulled him up on
the sandy beach and exclaimed: "Alas, what a disaster, brought up dead!"
To this day that sandy point is called Maumate (Brought-up-dead).

539 Hina was true to her promise, for once a year the bonito come very
825 close to Haano, almost onto the beach. This is reputed to be the only place
in Tonga where this fish comes close to shore. But should Tui Haangana
[173] (the lord of Haano) make his appearance on the beach whilst the fish are
coming in, they will straightway retreat and not return for a year, for
Tui Haangana is a descendant of Nganatatafu.

THE TWENTY-THIRD TUI TONGA, TAKALAUA, AND VAE[61]

539 There was a Tui Tonga named Takalaua, and his wife was Vaelavea-
173 mata, a woman of Ata, and child of a couple. It is related that when she
644 was born, she had a head like a pigeon. Because of this, her parents took
a dislike to her, left her on the island of Ata, and sailed away. After
they had departed, a man named Ahe chanced to pass and found the child
in the bush. He noticed it had a head like a pigeon, but he nevertheless
took the baby to his wife and said: "Dear, here is a child for us, which I
found at the residence of some people who have sailed away." So they
cared for the little girl. As she grew she gradually lost the head of the
pigeon and her foster parents began to see signs of what a beauty she was
going to be. When she grew into womanhood they saw that she was a
very beautiful woman. Because of her great beauty they hid her in their
store room when anyone approached, for fear that the chiefs would seize
her.

One day some of the fishermen of the Tui Tonga, on going to Ata with
their net to catch fish, caught sight of the girl sitting and sunning herself
before her house. She ran into her house, but it was too late, for the
539 fishermen had seen her. On their return to Mua, they informed the Tui
173 Tonga of it, saying that on the island of Ata they had seen a girl who
was unrivaled for beauty. The Tui Tonga ordered that a boat go to Ata
643 and bring her over to Mua (on Tongatabu). The name of the Tui Tonga
644 was Takalaua and the girl who was brought from Ata was known as Vae.

When Vae arrived the Tui Tonga's dancers were dancing the Fijian dance *mee*. The Tui Tonga ordered the girl Vae to be placed in the last row. It was the Tui Tonga himself who was beating the drum. As the dance proceeded, the beating of the drum was very imperfect, for the Tui Tonga was attempting to beat the drum and observe the newcomer at

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[61] Recorded in Tongan by the Tamaha Amelia, May 27, 1844. Preserved in the genealogical records of Her Majesty Queen Charlotte Tupou. Translated by Mrs. May Laurence.

the same time. Then the Tui Tonga ordered that the girl be brought from 539
the last row and placed in the second row. The girl was brought forward 173
and the dance continued, but still the beat of the drum was wrong. Then 643
the Tui Tonga ordered the girl to be brought to the front row. This time 644
the beating of the drum was correct, as he could see the girl without difficulty. The girl's name was Vae, but the Tui Tonga renamed her Vaelaveamata (Vae-face-wounder), because the drumsticks, not being properly used, had struck him on the face.

Vaelaveamata was then brought to the Tui Tonga's house and became the wife of Takalaua. Her children were Kauulufonuafekai, Moungamotua, Latuteovave, Melinoatonga, and Lotauai.

Takalaua was murdered, while he was having his meal at Mataaho (an island in the lagoon of Tongatabu), by a couple of men named Tamasia and Malofafa, whose tract called Namukatuki, was situated in Haatalafale,
the hereditary lands of the Tui Pelehake. A woman went to make known 539
the news to the children of the Tui Tonga, who were sailing boats at 173
Niutao. (Some say that they were sailing boats at Nuku, but that statement 644
appears to be incorrect.)

The messenger arrived at Niutao and sat sideways on the beach with her feet under her. The place is named Faite in commemoration of this way of sitting. Then she spoke to the children thus: "Do leave off playing and return with me to Olotele (in Mua), as something has happened there." So the youths ceased sailing their boats and returned with the woman. As they proceeded they questioned her and she replied: "Only come along. I have some news (*talafoou*) for you." Consequently, this part of country is called Talafoou.

Upon arriving at Mua and finding their father dead, they kissed his feet. Then Kauulufonuafekai said to his brothers: "Do not bury our father now, but let us go and seek the murderers and slay them. Then we shall return and bury our father."

Then the brothers fought against the harborers of the murderers in Tongatabu and won. The murderers fled to Eua, but the brothers and their warriors forced them from that island and they fled to Haapai. Again the sons of Takalaua were in hot pursuit and forced them to flee to Vavau. They fought Vavau and won and the murderers sought refuge in Niuafoou. They were driven from there to Niuatoputapu, thence to Futuna. Although the brothers were successful in Futuna, Kauulufonuafekai was wounded. From Futuna the fugitives fled to Uea, where after a conflict they were captured. Then Takalaua's sons fought Samoa, parted company, and returned home separately, meeting, however, on some of

539 173 644 the northerly islands of the Tongan group before they returned to Tongatabu to bury their father.

Kauulufonuafekai was appointed Tui Tonga. He apportioned certain 539 173 644 643 islands for his brothers to rule. He appointed Moungamotua Tui Haatakalaua. He was to reside at Fonuamotu (at Mua, Tongatabu) as he was to be the protector of the Tui Tonga, who was liable to be assassinated. So Kauulufonuafekai was safe as Tui Tonga, because his younger brother guarded him.

539 173 634 Takalaua, a son of the murdered Tui Tonga Takalaua, was made governor of Eua. Haveatuli and Niutongi (or Niutongo) were sent to Vavau to rule, while Kolomoeuto and Matauvave were made governors of Haapai. Talapalo was appointed governor of Niuatoputapu, Makauka and Hakavalu of Niuafoou, and Elili of Uea.

539 173 643 Moungamotua, the Tui Haatakalaua, resided on the lower portion of Fonuamotu and the Tui Tonga resided on the upper portion. Thus arose a sort of dual division of people in Tonga, the upper (those associated with the Tui Tonga) and the lower (those associated with the Tui Haatakalaua, and later with the Tui Kanokupolu) and each goes its own way according to its position. Each has its own way of making kava and distributing it and of seating chiefs in a kava party.

TAKALAUA AND HIS WIFE, ULUKIHELUPE (VAE)[48]

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Ko Ulukihelupe, koe tama ae fefine mei he api ko Haapulou, pea moe tangata mei he api pe koia. Koe hingoa oe fefine ko Finemee, ka koe hingoa oe tangata ko Sivao.	Ulukihelupe was the child of a woman from the place called Haapulou, and of a man from the same place. The name of the woman was Finemee (*fine*, woman; *mee*, dance), and the name of the man was Sivao (name of a plant).
Pea nae feitama ae fefine, na kaikaiafua ki he veka. Pea koe aho e taha, nae ikai ke mau ai ha veka, pea tala mai e he fefine ke omai ae lupe, oku nootaki ke tunu ke ne kai. Ka ko homau tevolo ae lupe. Pea tunu ae lupe o kai ae fefine feitama.	And the woman was pregnant, and longed to eat rail. One day when there was no rail, the woman said to bring the pigeon that was tied and to cook it for her to eat. But the pigeon was their god. Nevertheless the pigeon was roasted and the pregnant woman ate it.
Pea alu ae folau ki Vavau, ae eiki ko Matauvavau, pea na folau ai ae fefine feitama moe tangata. Pea matangi kovi, pea taofi mai ae vaka, o tau i he motu ko Ata, pea nau fuoloa ai.	And a vessel sailed for Vavau with the chief Matauvavau, and the pregnant woman and the man voyaged. And they had head winds, which caused the vessel to stop, and anchor at the island of Ata, and they were a long time there.
Pea koe po e taha, pea faele ae fefine, pea ne pehe ange: "Ala! kuou faele, koe kii lupe." Pea pehe ange e he	And one night the woman gave birth to a child, and she said: "Oh, dear! I have given birth to a pigeon." And

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[48] From a manuscript copied by Elia Malupo, a *matapule* (attendant), from the account written by Romano Tongavalevale and corrected by the Tui Tonga Laufilitonga. Translated by Miss Beatrice Shirley Baker.

motua: "Oku fefe?" Pea pehe ange e he fefine, "Koe tamasii, ka oku ulu kihe lupe. Ka koeha ho loto ki ai; he teu ma au, oka aho hake a pongipongi, pea tau fakaheka, kae mamata ae kakai ki ai. Tala e hai te tau fuoloa i heni, ke ta ahiahi tauhi, pe fefe?" Pea tala ange e he motua: "Ka ne ongo e mea ke fefe? Kapau oku pehe ho loto oou, oku mamahi hono fanaui, ka teu fefe au? Teu mama mo au, oka aho hake a pongipongi: E lelei ae ofa ki faitoka, oka ilo ehe kakai. Kae omai ke ave o liaki kei pouli." Ko hono tupuanga ia oe lea: "Koe lelei e ofa ki faitoka." Pea tuu hake ae tangata o faluku, ae taahine moe faeleanga oe fefine o ave o taotao ihe tuunga pulu, pea pongipongi hake, pea folau ae vaka.

Kae omai, ae ongo matua oe motu; koe hingoa oe motua ko Ahe; ka koe hingoa oe finemotua ko Tofue. Pea na au mai ki he apitanga oe folau, pea na fanongo ae tangi, pea na pehe: "Koeha nai ae mea oku tangini; koe tamasii ape? pe koe manu?" Pea ne too hake ae vaa akau, o heuheu aki ae veve, pea ne au atu ene heuheu ki he tuunga pulu, pea hahake ae ngatu, nae kofu aki ae tamasii. Pea ne pehe mai: "Ala! hau ange koe meani oku tangi." Pea pehe, e he finemotua: "Koeha?" Pea pehe mai e he motua; "Koe tamasii, ka oku ulu ki he lupe." Pea pehe e he finemotua: "Fakapo napaa, koe tamasii, nae faelei anepo, pea liaki ko ene hange ha tevolo." Pea tala ange e he motua: "Ta ave mua, ke ta ahiahi pusiaki, pe e moui, pe ikai. Pea tau vakai pe e iku fefe?"

Pea na au atu ki folau; pea kaukaui, pea takaii, pea vali enga, pea fafanga aki ae namoa. Pea tauhi, tauhi i pea oti ta tau e hongofulu, ma fa. Pea hoko ae taahine koia, koe muomua ia, i he fakaofoofa.

Pea koe aho e taha, pea folofola ae Tui Tonga ko Takalaua, ke alu ae vaka ko Nukumea ki Monuafe, Hele mo Velitoa, ke nau kupenga mai, ki he fuke aho a pongipongi. Ka tuai mai, e tamatei ae kau toutai. Pea alu, ae vaka o tala ae fekau kia Hele toutai

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the man said: "How is that?" And the woman answered, "It is a child, but it has the head of a pigeon. What is your wish about it; I will be ashamed, when it is day to-morrow, and we embark, for the people to see it. Is it likely that we will be long enough here, for us to try and care for it?" And the man said: "Well, what can we do about it? If your mind is like that, after having given birth to it, what about me? I will be ashamed likewise when it is day to-morrow: It will be well to have love for the grave yard, when the people know. But give it to me to abandon while it is still dark." That incident gave rise to the saying: "It will be well to have love for the grave yard." And the man carried the child and the placenta of the woman and buried them under a rubbish heap. Morning came and the vessel sailed.

Then came the couple of the island; the name of the man was Ahe and the name of the woman was Tofue. Coming to the camping place of the voyagers they heard crying, and they said: "What is it that is crying; is it a child or an animal?" And Ahe took up a stick, and stirred round the rubbish, and his stirring reached the heap of coconut husks, and the piece of tapa was seen, which covered the child. "Dear! here is the thing that was crying." The woman said, "What is it?", and the man replied: "It is a child, but it has the head of a pigeon." And the woman said: "Oh murder and brutality! It is a child, born last night and abandoned because it was like a spirit." And the man said, "Let us take it, and adopt it and see if it lives or not. We shall see how it will end."

And they returned to their vessel; and washed, and oiled, and painted the infant with turmeric, and fed it with chewed toasted coconut. They took care of the baby and cared for her till she was fourteen years old. And that maiden became the most beautiful of all maidens.

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One day, the Tui Tonga Takalaua commanded that the vessel Nukumea should go to Monuafe and to Velitoa so that the fisherman Hele could catch fish with his nets at the following daybreak. If he and his men were late, the Tui Tonga said they would be killed.

539 173 644 ki Velitoa; pea alu leva a Hele toutai moe kau tangata ki Ata.

Pea nau tau atu ki Ata, pea oku kaukau ae taahine; pea tuu hake o hola ki he fale o toitoi, ihe loki. Pea tala ange e Hele ki he kau vaka: "Tukua e tau kupenga, ka tau lava ae taahine ni, ke tau ave ke unoho moe Tui Tonga." Pea nau po e ua, pea ikai ke nau mamata ki he taahine, pea tala ange e Hele: "Tau folau ki Tonga, o tala ae taahine ni ki he Tui Tonga ke ne afioi."

539 173 644 643 Pea nau folau mai kuo houhau ae Tui Tonga, i he tuai mai e nau kupenga; nae amanaki ke tamatei ae kau tangata koia. Pea nau au mai ki Ahofakasiu, pea folofola mai: "Mou hopo mai ki loto ni. Koeha ne ikai ke mou hau ai, i he aho nae tala atu, ke mou hau ai? Ta! Koe kau tangata pauu kimoutolu." Pea lea mai a Hele: "Ei, oua keu fakamatala atu ae mea, ne mau tuai mei ai, pea toki tamatei kimautolu." Pea folofola ae eiki: "Fakamatala ke vave."

Pea lea mai a Hele: "Ei, koe fefine fakaofoofa aupito, aupito; oku ikai ke tatau mo ha fefine i Tonga ni; koe fefine tau moe Afiona. Oku mau tau atu, oku kaukau i tahi, Pea tuu hake, o hola ki he fale, o toitoi i he loki. Pea mau pehe: "Tukua e tau kupenga, ka tau lama ae fefine ke tau ave ke na unoho moe Tui Tonga; he koe fefine fakaofoofa.'" Pea lelei leva ae houhau, kae folofola mai: "E oku fefe, mou o tala kia Ahe mo Tofue, ke tuku mai ae fefine naa mou mamata ai, pea ka na pehe mai: e ikai, pea mou hai aki ae kafa takai vaka ae ongo matua, pea mou ave o li i he loto moana ke na mate ai. Pea mou toki omai ae fefine." Pea nau folau leva, o tala ae fekau ki
539 173 644 he ongo matua, pea tali mai e Ahe: "Oku lelei, te mou ave ae finemotua ni, ka mou fakamolemole, mou tatali, kae oua ke kaukau mo teuteu, pea mou toki folau." Pea lea ange a Hele: "Oku lelei, pea teuteu ke vave."

Pea tuku mai ae fefine mei loki, o fulutuitui, pea ave o kaukau i. Pea omai o takaii, mo ai hono vala. Pea nau alu hake o fakahekeheka, mo tangi

And the vessel went, and told the message to Hele the fisherman at Velitoa; and Hele the fisherman went with his men to Ata.

And when they reached Ata a young maiden was bathing; and she got up and ran to the house and hid in the store room. And Hele told the crew of the vessel: "Leave off your fishing and try to catch the maiden for us to take as wife for the Tui Tonga." And they were there two nights, and they did not see the maiden, and Hele said: "Let us sail to Tonga, and tell the Tui Tonga about the young maiden so that he may know."

When they arrived the Tui Tonga was very angry, because their fishing had been so long; and he was preparing to kill the men. And they came to Ahofakasiu, and they were commanded: "You jump into the middle (of the kava ring). Why did you not come before on the day that was arranged for you to come? Why! You are a bad lot of men." And Hele spoke and said: "My lord, wait till I explain why we are late, then kill us." Then the chief commanded: "Explain quickly."

And Hele spoke and said: "My lord, a most beautiful maiden! There is not another woman like her in Tonga—a woman worthy of your Majesty. When we anchored, she was bathing in the sea, and she got up and ran away to the house and hid in the store room. And we said: 'Leave the fishing, while we watch for the woman for us to take for a wife for the Tui Tonga; because she is beautiful.'" Then the anger of the Tui Tonga was appeased. and he commanded: "Go, tell Ahe and Tofue, to let the woman that you saw come. And if they say, 'No,' then you tie the couple with the sennit rope of the vessel, and take them and throw them into the ocean to die. Then you bring the woman to me." And they sailed, and repeated the message to the couple, and Ahe answered and said: "All right, you can take the woman, but please wait till she bathes and dresses. Then you can sail." And Hele answered: "All right; but get ready quickly."

And the woman came out of the store room and washed with candle nut and was taken and bathed. Then she returned and oiled and put on her loin

sii ongo matua, pea na pehe mai: "Ofa atu Ulukihelupe, folau a." Pea ilo leva e Hele, ko Ulukihelupe hono hingoa.

Pea folau mai o tau i he Langonga, ka nau taki mai ae taahine ki Ahofakasiu. Pea toutou hala ae Tui Tonga, i he fakaofoofa oe taahine. Pea fehui mai ae eiki kia Hele, "Kohai hono hingoa?" Pea tala ange e Hele: "Ko Ulukihelupe, he nae pehe mai e he ene matua: 'Pea folau a Ulukihelupe.'" Pea na nonofo ae eiki mo Ulukihelupe, pea feitama, pea faele koe tangata, koe uluaki alo ia o Takalaua; ko Kauulufonua.

cloth. Then they went on board and the poor couple cried, and called to the girl: "Love to you Ulukihelupe, sail away." And Hele knew that Ulukihelupe was her name.

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And they came and anchored at Langonga, and they led the maiden to Ahofakasiu. And the Tui Tonga kept missing (the drum which he was beating) because the maiden was so beautiful. And the chief asked Hele, "What is her name?" And Hele answered: "It is Ulukihelupe, and her parents said, 'And you sail away, Ulukihelupe.'" And they lived together, the chief and Ulukihelupe, and she became pregnant and gave birth to a son, who was Takalaua's first child, Kauulufonua.[49]

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THE AVENGING OF THE MURDER OF TAKALAUA[50]

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At the time of the assassination of Takalaua two of his sons were nearly grown men. They were Kauulufonuafekai, the older, and Moungamotua, the younger.

At the time of their father's murder, the two youths were floating model canoes at the beach. A woman came to them and said: "The chief has expired." To this they replied: "That is something new, indeed." Because of their remark, the town at this place in Tongatabu is called Talafoou (To tell something new). The part of the beach where the youths swam their canoes is called Talafaite, because the woman who brought the message "sat down with her legs tucked under her (*faite* fashion) and told (*tala*) the news." The two youths at once ceased their canoe sailing and went ashore to learn exactly what had happened. They were informed that their father was really dead at the hands of two assassins, who were old men.

The murderers had fled, but the sons of the dead Tui Tonga set out in pursuit of them. They fought with the Tongatabu people who harbored the assassins and defeated them, but the two fugitives escaped to Haapai. The Tui Tonga's sons then proceeded to Haapai, but, after conquering the people who sheltered the assassins, they found that the pair had escaped to Vavau. There the Tui Tonga's sons fought and won, only to find that the assassins had again eluded them. The expedition then attacked Uea, but failed

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[49] Basil Thomson gives a charming version of this story together with the sequel which relates the slaying of Takalaua, the avenging of his death, and the appointment of the Tui Haatakalaua. The Diversions of a Prime Minister, pp. 294-305, William Blackwood and Sons, London and Edinburgh, 1894. [113]

[50] Told by Pahulu, of Faleloa, Foa island, Haapai.

539 to locate the culprits. Futuna was the next island visited, but equally with-
173 out result.

644 The search was abandoned and they started to return. They had gone some distance before they realized that a third and younger brother had been left behind. Therefore, they turned and sailed towards Futuna again. The two brothers agreed to this plan: "If, when we arrive at Futuna, we find that our younger brother has been slain, let us slaughter all of the inhabitants of that country. On the other hand, if he is still alive, we will allow the inhabitants to live."

Meanwhile, the Futunans watched the second approach of the Tongan war vessel with fear and trepidation, lest they all be slaughtered. The younger brother of Kauulufonuafekai and Moungamotua, who was unharmed, assuaged their fears, saying: "If the vessel lands here, take me with you to the beach, but let me go ahead." The Futunans wreathed themselves with necklaces of chestnut (*ifi*) leaves. Then they approached the Tongan vessel, allowing the Tongan youth to go in front of them.

Kauulufonuafekai and Moungamotua were overjoyed when they saw their younger brother alive and well. They rewarded the Futunans as follows: "This is our gift to you. Should a vessel from Tonga come here, you may seize it and do what you like with it, but when the people come ashore they must be allowed to do as they please with everything on shore."

The brothers decided to sail for Uea again. They did so, but arrived at night. The two chiefs and their fighting men remained aboard, but two spies were sent ashore. These two found the Ueans slumbering. Upon looking about, however, they perceived a fire burning. They crept close and saw two old men sitting by it, conversing.

Said one old man: "All is well, as the eight roads will be guarded." When the spies heard this, they said: "That is a Tongan name," meaning the expression "eight roads (*halaevalu*)." From this some Tongan chiefs are named Halaevalu. They further heard one old man saying: "I will be Filifoto (Barbed). You will be Filitao (Barbed Spear). The spies whispered to each other: "Those, too, will be our names." From the two names was derived the name Fotofili.

The spies had recognized the two old men as the long-sought murderers. So they went to their vessel and reported to the brothers and then to the fighting men, saying: "The two assassins have been discovered by us on shore. They are making spears." Then the fighting men went ashore and captured the two assassins and brought them aboard. They were not executed at once, but were reserved for slow death in Tongatabu.

The assassins were put ashore at Mua and a great kava ceremony was held. The two old men were placed in the center of the ring. Then the man presiding over the kava ring said: "These two old men will furnish the relish to our kava. Each of us may take the part that he desires as his relish." The kava drinking proceeded and those who wished cut and tore from the living old men the parts that they desired as relish. Gradually the two men died a most painful death. 539 173 644

Kauulufonuafekai became Tui Tonga. His oldest son was Fotofili. He was sent to Niuafoou as ruler. His instructions were to entertain and care for the crews of Tongan vessels that might come there or be wrecked there. The oldest son of Moungamotua was Taufa Tofua. He was sent to dwell in Tofua, with the same instructions as Fotofili. Thus originated the lines of Fotofili and Taufa Tofua, the descendants of the Tui Tonga Takalaua.

THE TWENTY-NINTH TUI TONGA, ULUAKIMATA I. OR TELEA[31]

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A certain Tongan chief of the olden days was named Tui Halamaka. This chief was in the habit of sailing to Uea (Wallis island). On the occasion of one of his trips there, the young chief of Uea, who was only a small boy, went on board the Tongan vessel and asked Tui Halamaka to let him voyage to Tonga. The Tongan chief was angry about it and sent the boy ashore. The boy was very sad, and went home to his father crying. His father asked him, "Son, why art thou crying?" The boy told his father of his desire to go to Tonga and how he had been put ashore. He begged his father to build him a boat that he might sail to Tonga.

His father consented to it and instructed his son to go over to the relatives of the boy's mother and tell them about it. They agreed to his wishes and a very large double-boat (*kalia*) was built.

The great double-boat was named the Lomipeau and in due time she was ready to sail to Tonga. Her cargo consisted of large stone blocks for the kings' tombs in Lapaha, Tongatabu island, including the stone blocks which where used in the Paepae o Telea (the tomb of the Tui Tonga Telea), also those used in the Makahokovalu in Uiha island, Haapai. The Lomipeau then sailed on her maiden trip to Tonga. Kao and Tofua islands (both lofty volcanic islands) were sighted on the way and finally Tonga was reached. The *katea* (the larger hull of the double boat) went up to Mua through the passage of Manavanga. The passage of Nukuleka was the passage of the Lomipeau's *hama* (the smaller hull of the double-boat).

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[31] Told by the Reverend John Kuli, a native of Wallis island, residing in 1921 in Neiafu, Vavau, Tonga.

539 She unloaded her cargo in Mua. The ashes, emptied from her oven, were
173 thrown overboard near the beach, and became the small island of Mounu.
The stones that were used for "rowlocks" were also thrown into the water
and this was the origin of the peninsula of Fonuamotu. Then the crew
set sail for Uiha island where the stone for the tomb Makahokovalu was
discharged.

HOW THE ISLAND OF FONOIFUA BECAME THE PROPERTY OF TUI AFITU[illegible]

539 Two handsome Vavau men, Lolomanaia and Lepuha, went from Vavau
173 to Tongatabu to see the daughter of the Tui Tonga—a girl named Fatafehi,
644 whose reputation for beauty had spread far. Upon arriving in Tongatabu,
Lepuha hid while Lolomanaia, who bore the title of Tui Afitu, went
to see the lady. She told Lolomanaia that she would marry him. So Fatafehi
and Lolomanaia prepared to sail to Vavau to be married.

When the boat left the sheltering reefs of Tongatabu and started across
the open ocean, Fatafehi became seasick and lay down. As the boat was
approaching Fonoifua (in the southern part of the Haapai group) she felt
better and sat up. She noted the neighboring island and asked its name.
Upon being told that it was Fonoifua, she said to Lolomanaia: "That is
my first son," and therewith she gave the island to Lolomanaia (Tui
539 Afitu). Today it belongs to the present Tui Afitu, the descendant of
173 Lolomanaia.

The chief whom Tui Afitu dispossessed was called Taifonoifua. He
continued to live in the island after it was made Tui Afitu's property,
[644] although none of his descendants live there now. Fatafehi is said to have
been the female Tui Tonga and hence had the power to dispose of the
island as she saw fit.

[illegible] Told by Simeon Havili, mayor of Fonoifua, Haapai.

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

TALES ABOUT THE TUI KANOKUPOLU

Tales concerning the line of Tui Kanokupolu chiefs, now occupying 643
the Tongan throne, are not numerous. This is probably due to the fact [538]
that the Tui Kanokupolu family was in origin a collateral branch of the [178]
Tui Tonga's family, which arose in the seventeenth century. It lacks the hoary antiquity of the Tui Tonga dynasty. Its lateness precludes its being enshrouded in legend.

I have but two versions of a single tale to present. They bear the 128
earmarks of authenticity, although I have been unable to learn to what 539
Tui Tonga the heroine was married.

TUUTANGA AND KINIKINILAU[60]

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The scene of this tale is Tafaata, a tract on the island of Nukunukumotu (near Tongatabu). 173 644

The daughter of Atamataila, the second Tui Kanokupolu was called 643
Tuutanga. One day she was being carried in a litter along the shores of Nukunukumotu, having been brought from Hihifo (in Tongatabu). She was being transported to Mua (in Tongatabu) where she was to become the bride of the Tui Tonga.

As the lady and her attendants reached Tafaata, Kinikinilau, her lover, 539
was standing there. He signaled Tuutanga by throwing to her a fruit of 173
the pandanus tree, sharpened like a tooth. Tuutanga picked up this fruit
and knew that it had been thrown by Kinikinilau. She ordered the bearers 644
to put down the litter and she went to meet Kinikinilau. Kinikinilau told Tuutanga that when she arrived at the Langi (literally, the sky, but here meaning the Tui Tonga), she must remember Tafaata, their last meeting place.

Tuutanga returned to her litter and was carried to Mua. There she 539
became the Tui Tonga's wife. After a time she conceived and gave birth 173
to a son who was named Tafolo.

After bearing the Tui Tonga a son, Tuutanga returned to her old 644
home. She could not forget Tafaata until she became pregnant to Kini- 643
kinilau. When her pregnancy was made known to the Langi (the Tui Tonga), the word went forth from the Langi that if she gave birth to a man-child, he was to be named Paku and was to become the Tui Tonga's fisherman. A male child was born and so named. Fakafa'nua, noble of Maufanga, is a descendant of Paku.

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[60] Told by Taani, mayor of Nukunukumotu, Tongatabu group.

TUUTANGA AND KINIKINILAU[54]

(A Variant)

539 It is said that the second Tui Kanokupolu, Atamataila, had a daughter
173 called Tuutanga. The Tui Tonga heard of her and sent a message to
644 Atamataila to bring him his daughter that they might live together. Atamataila ordered his litter bearers to carry the girl to the Tui Tonga. So
643 they started off on their errand of taking the girl to the Tui Tonga.

539 When they were opposite Siesia (on the island of Nukunukumotu) it
173 is said that a very handsome man by the name of Kinikinilau was there.
644 He lived in Maufanga and hearing that the girl was being taken to Mua,
he went immediately and waited by the roadside for the travellers to pass. Whilst waiting on the little mound he bit a pandanus fruit, leaving his tooth marks in it (literally, "toothed it"). When the travellers came opposite him, he threw the pandanus fruit which fell on the girl. She immediately picked up the fruit and recognized that it was from Kinikinilau.

She then said: "Put down the litter, as I want to relieve myself." The litter was quickly set down and the girl went to the little mound in Siesia, known as Tafaata, on which Kinikinilau was standing. There they conversed. Kinikinilau told her to go, but when she became a "relative" of the Langi (the Tui Tonga) she was to remember Tafaata and from that she would remember Kinikinilau. They bade each other farewell and the girl returned to the road and stepped into her litter. It was lifted by the bearers and she was carried on until they reached the place of the Tui Tonga.

[643] Tuutanga and the Tui Tonga lived together and the woman bore him a male child who was named Tafolo. The boy was growing up, but his mother had not forgotten Kinikinilau's saying: "When you have become the Langi's (Tui Tonga's), remember Tafaata." One day she went to Kinikinilau. She lived with him. She became pregnant and bore him a son who was named Paku. From Paku sprang the name of Fakafanua, for Paku's son was named Fakafanua. [Fakafanua is the title of the chief who is lord of the district adjacent to the village of Maufanga, Tongatabu island.]

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[54] Told by Moungatonga, formerly of Fotuhaa. In 1920 he was living at Pangai, Lifuka, Haapai.

TALES ABOUT LOAU AND THE ORIGIN OF KAVA

Four versions of the story of the origin of kava are related here. All 539 of them connect with it the chief Loau of Haamea in central Tongatabu. 173 In certain of the versions Loau is called the Tui Tonga, but he was not, as he was only a chief who was apparently contemporaneous with the tenth Tui Tonga, Momo. One version presented here was related by 539 Fevanga, the modern bearer of the name that is prominent in the story. All versions with one exception make Eueiki island the place of origin of kava. The exception names Eua as the place, but, owing to the similarity of the two names, I am inclined to regard this as an error.

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KOE TALATUPUA KI HE TUPUANGA OE KAVA MOE TO

Koe ongo matua ko Fefafa mo Fevanga, naa na nonofo i Eueiki. Nae alu ae motua o takanga he Tui Tonga. Naa ne foki ki hono api ki motu pea mea pe mo alu o a ahi ki he Eiki ki Mua. Pea faifai ene toutou alu pea ne fakatau folofola ange ki he Eiki, ke mea mo nau fakahaue hake ki motu.

Pea haele ai ae Tui Tonga ki Eueiki ihe taimi e taha, ka nae honge ae motu. Koe fuu kape pe e taha nae tuu ihe api oe motua, pea ihe enau tuuta atu nae ave ae alangavaka oe houeiki o tuu o fakafalala ki he fuu kape pea nau feiloaki ai moe motua. Pea alu ai o fakaafu ene umu pea kuo holi holo koe feinga ki he fuu kape ka koe tuu ai ae alangavaka oe houeiki koe Tui Tonga ko Loau aia nae alu kiai pea nae nofo ofi ki he fuu kape a Loau. Pea ofi ai ke tao ae umu ae ongo matua, koe ai ke tao ai ae fuu kape, pea na holi ai ke mea mai a Loau ki fale kae ata mai ae fuu kape ke ta mai ke tao. Pea faifai pea toki haele mai ai ae eiki ia ki fale pea toki ta ae fuu kape, o tao ae umu kana holi feinga. Koe ikai hano kiki pea tai mai ai a Kavaonau ke kiki aki ae umu.

Pea tao pea moho pea fuke pea osi fuke ae umu pea omi ki he Eiki kia Loau. Pea ne fakafetai mai ki he ngaue, one pehe mai, "Koeha kuo mau-

THE ORIGIN OF KAVA AND SUGAR-CANE[illegible]

Two persons (a man and a woman) called Fefafa and Fevanga dwelt at Eueiki. The man was an attendant of the Tui Tonga. He returned to his home on the island, but often went and visited the Chief at Mua. After continually going, he addressed the Chief and asked him to sail over on a pleasure trip to the island.

And Tui Tonga went to Eueiki at a time when there was a scarcity of food at the island. Only one big *kape* plant (a plant whose root is eaten but is very peppery) stood on the man's premises, and when they landed, the gear of the vessel of the chiefs was taken and placed against the *kape* plant, and they went to see the man. And the couple went and prepared the native oven, and they desired earnestly to get the big *kape* plant, against which Loau's canoe gear was resting. Loau had come and was sitting very near to the great plant, then the time came for the food to be put in the oven of the man and woman, and they needed the big *kape* plant, and they wanted very much to get it. Therefore they asked Loau to go into the house, so they might be at liberty to cut the big *kape*. And after some time the chief went into the house, then they cut down the big *kape*, and they baked the food. But they had no meat so they killed Kavaonau (their daughter) as meat for their oven.

And the food was cooked, and taken out of the oven and brought to the Chief Loau. And he thanked them for preparing the food, but he said, "Why

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[illegible] Recorded by Mrs. Rachel Tonga. Translated by Miss Beatrice Shirley Baker.

539 to kekekeke; pea toki uu ki he fuu to maui ai hoo mo tama?" Pea ne toki fekau ke ave o tanu. Pea ne toki fekau ke ave o tanu ihonau tuafale; kae tanu kehe hono sino pea tanu kehe hono ngakau. Pea ka po nima, pea na tauaahi aipe, pea tupu ae sino koe fuu kava kae tupu ae ngakau koe fuu to; ka nae ikai tena ilo koe fuu kava. Pea lahi ai ae fuu kava moe fuu to. Pea hau tokua ae kuma o uu ihe fuu kava pea pea moui o lele o toutou pehe pe ta koe to koe fono ia oe kava.

Pea ihe ena lalahi leva ae ongo fuu akau, pea na taaki o ave kia Loau. Pea ihe ena fotu atu pe pea folofola mai leva a Loau, o hehe mai: "Kava mama koe kilia mei Faimata, koe tama a Fevanga mo Fefafa, ha pulu mono tata, ha kumete mono anga, ha taha ke apaapa, ha muka mono anga, ha taha ke hanga kiai ae olovaha." Pea nau ilo ai koe kava moe to.

[824] Ko hi tupuanga ia oe kava, pea oku tupu ae fisi ae kava o mafahifahi mo lahelahe hange ha kilia, he koe fefine nae kilia a Kavaonau. Pea koia oku inu ai ae kava o lahi pea fisi o hange ha kilia, he koe tupu ae kava mei he fefine nae kilia.

[826]

[did not know that it was a kava plant.] A ^ have you destroyed your child?" Then he told them to take it away and bury it. They told their people to bury it at the rear of their house; but the intestines and head were buried separately. And for five nights they kept visiting the grave (and after five nights) there grew from the head a big kava plant, while from the intestines there grew a big sugar-cane; but they The kava plant grew big and also the sugar cane. It is said that a rat came and chewed the big kava and became partly paralysed; then it chewed the sugar cane and recovered and ran about. The rat continually did this, which showed that the sugar cane had to be eaten with the kava.

And when the two plants were big, Fefafa and Fevanga dug them up and took them to Loau. And when they brought the plants to him, Loau saw them, and laughed and said: "Chewing kava, a leper from Faimata (in Eueiki), the child of Fevanga (To desire) and Fefafa (Carry on the back)! Bring some coconut fiber to strain it, a bowl to contain it, some one as master of ceremonies, some young leaves of the banana as a receiver (or cup), and some one for the bowl to be turned to." And they knew by this that it was kava and sugar cane.

That is the origin of the kava. The shoots of the kava grow and split and become limy (or gray) like the skin of a leper, because the woman Kavaonau was a leper. (Kava-o-nau, beard-of-their, their beard; or perhaps "their kava.") And those that drink too much kava become scaly like a leper, because the kava grew out of the body of a woman that was a leper.

THE ORIGIN OF KAVA[56]

(A Variant)

This is the story of how kava grew.

It is said that there was once a chief called Loau, whose ancestors resided in Lifuka, and for whom the district of Haaloau in Lifuka is named. It is said that his dwelling had eight enclosures or fences and that a great number of people lived there.

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[56] Told by Malakai Lavulo, of Pangai, Lifuka Island, Haapai.

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^ [Line of text has been transposed and belongs where indicated--Analyst.]

Whilst Loau resided at Haamea, a man called Fevanga paid a visit to Loau. The name of Fevanga's wife was Fefafa. After residing some time with Loau, Fevanga told him that he would like to go to Eueiki to see his relatives and that he would soon return again. To this the chief agreed.

Fevanga went to the island of Eueiki and stopped there with his wife. They had a daughter who was a leper. Time went on and still Fevanga tarried in Eueiki. Loau missed Fevanga and finally decided to go to Eueiki himself, so he had his dependants prepare for the voyage. A large rowing canoe (*tafaanga*) was launched and away they went to Eueiki. They arrived there at dusk. Loau ordered that the canoe be carried to Fevanga's home and put close to a large *kape* plant (*Arum costatum*), with the outrigger on top of the *kape*.

Fevanga came down to greet his visitors and they responded, saying: "Happy to see you in good health in this island." Loau sat down with his back to the big *kape*, whilst Fevanga searched for food. Fevanga's search was not fruitful, for Eueiki was suffering from famine at the time. Nevertheless, he fired his earth oven and at the same time suggested to Loau that, if he would not mind going down to the beach, he would find it cooler there. Fevanga was desirous that Loau should move in order that he might dig up the *kape* plant to roast.

After Loau had accommodatingly removed to the beach, Fevanga dug up the big *kape* plant and put it in the oven. He then killed his leperous daughter and roasted her together with the *kape*. Shortly after Loau and his men returned, the oven was opened, and the food set before Loau. Loau issued orders that the head of Fevanga's unfortunate daughter be cut off and buried in one place, while the body was to be buried in another place. Loau told Fevanga to take notice that two plants would grow from the head and that he was to care for them. Farewells were said and Loau returned to Tongatabu.

Fevanga remained in Eueiki to care for the plants, as it was his duty to take them to Loau in Haamea when they had reached maturity. They proved to be kava and sugar cane. He watched them carefully and, one day when they were nearly full grown, he saw a rat gnawing the kava. After eating the kava, the rat chewed the sugar cane. All the Tongan people drink the kava and eat the sugar cane, because the rat ate the kava first and then the sugar cane. Then Fevanga knew that the time had arrived to pull up the two plants and take them to Tongatabu for a meeting of the chiefs.

When Loau saw Fevanga approaching with the plants he cried: "This is the kava of Fevanga and Fefafa from Faimata. A single chief for the *olovaha* (i.e., the plain under side of the kava bowl which is towards the presiding chief at a kava party), and many for the *apaapa* (the place occupied by other chiefs at a kava party). Husk of the coconut for cleaning the kava root." A bowl was brought and a *matapule* directed a person from the *toua* (the place occupied in a kava party by the people as opposed to the *alofi*, the place of the chiefs) to make kava. Coconut husks were used to gather the pieces of kava in, as it was split. Then it was given to the people sitting in the *toua* to be chewed. After being chewed, it was placed in the bowl, mixed, and served. Directions were issued to chop the sugar cane, which was used as a relish (the yam, banana, or other food eaten at a kava drinking ceremony) with the kava.

The place where the kava grew is still to be seen in Eueiki even unto this day.

THE ORIGIN OF KAVA[37]

(A Variant)

There was a man and his wife, named Fevanga and Fefafa, who had a daughter named Kavaonau. They lived at Faimata in Eueiki. The Tui Tonga named Loau went travelling and reached Eueiki after dark. He went around and looked about the country, but found nobody except the couple and their child.

A solitary *kape* plant (*Arum costatum*) grew near their house, and Loau placed his mat over it for shelter. The couple set about getting food for his reception. As they had nothing they killed their child, who was a leper, and roasted her. When the food was cooked, it was taken and presented to Loau. Loau knew it was their child who was cooked and he ordered them to take her again and bury her properly. Loau said that a plant would grow from the grave and that they must tend it.

When the plant was large they dug it up and sailed with it to Haamea (in Tongatabu). With the plant they reached Loau's premises. The name of the premises was Haamea. Loau saw them bringing the plant and he said: "Kava, child of Fevanga and Fefafa, the leper from Faimata." That was all, for it was their only child who had been cooked for the reception of the chiefs of rank.

THE ORIGIN OF KAVA[38]

(A Variant)

During a time of great famine (*hongevale*) the Tui Tonga went on a visit to Eua. As there was no food to place before him, a chief woman

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[37] Told by Fevanga, of Eueiki Island, near Tongatabu.

[38] Supplied by Miss Beatrice Shirley Baker from the papers of her father, the late Rev. Dr. Shirley W. Baker.

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had her baby dressed and cooked like a baked pig. When this food was placed before him, he asked what it was. They told him that they were unable to procure any food, as there was none in the land, so they had brought him of their best, a little child. He answered, "I am not a man-eater (*kaitangata*). Take it away and give it a chief's burial." This they did.

The next morning as the Tui Tonga passed the grave, he told them to go and look and see what was there, for behold a plant had come up out of the child's grave. The Tui Tonga told them to tend the plant, that it would be their curse or their blessing, according to the way they used it. This was the kava plant.

STORIES OF FISH GODS

539 776 Three deities are concerned in this group of tales, namely Tui Tofua, Fakapatu, and Seketoa, who reside, respectively, at Tofua and Moungaone islands in the Haapai group, and at Niuatoputapu island. Tui Tofua and Seketoa are believed to be transformed men.

776 793 [539] In one version of the tale concerning the contest with Fakapatu another fish god is mentioned, namely Taufatahi, who was rather an important deity in the Tongan pantheon and one for whom, at least in Tongatabu, a priest and a sacred precinct were established. In 1921 a priest of this god was living at Mua, Tongatabu. His name was Kautai.

539 [124] [128] Six versions of the tale about the origin of the shark god Tui Tofua were obtained and three of them are printed in this collection. The variations in the other three are as follows:

The tale as told by Samson Latu of Haafeva island, Haapai, transposes the names of the father and son in the story, making Tui Tofua the father and Vakafuhu the son. It is the latter who is transformed into a man-eating mud shark (*tenifa*). Vakafuhu's canoe became the rock known as Tolungamaka. After the offerings were made by relatives to Vakafuhu and his companions, small black volcanic pebbles, such as are used on Tongan graves today, appeared for the first time on the beach of Siuatama, Tofua island. They were used on the graves of the men who were transformed into sharks, for such were the instructions which Vakafuhu had transmitted through a Samoan companion who was not transformed.

Samuel Pele, of Faleloa, Foa island, Haapai group, adds to his version an account of the struggle between the fish god Tui Tofua and the fish god Seketoa from Niuatoputapu, a deity of similar origin; Tui Tofua taking the form of the sokisoki, a spiny fish and entering his rival's stomach. In this version the little finger of the Samoan is severed and becomes a shark instead of a porpoise as in another version. The approach of Tui Tofua and his accompanying sharks is heralded by a discoloration of the sea. The tale relates that should a vessel sink near Tofua or Kotu island, no one will lose his life, because Tui Tofua, the protecting deity is near.

The version related by Paul Taufiaevalu, of Nukualofa, states that the hero, the son of the king of Tofua, had just returned from Samoa with his followers, where he had gone to be tattooed. In this version the son commits fornication with his father's concubines during his father's absence. Upon the latter's return, the son and all of his comrades are condemned to death. The condemned youths seek escape by jumping into the sea and becoming sharks. There were six of them in all. The young chief sent word to his father by a Samoan follower that he intended to become a mud shark, guard the shores of Tofua, and help any canoe which might get into a dangerous plight. The narrator tells that to this day, if a boat sinks, it will be taken to the beach by the sharks.

TUI TOFUA[89]

Vakafuhu was the father of Tui Tofua. Langitaetaea was his mother, but Vakafuhu had many concubines besides. When Tui Tofua grew up he gathered all the first born males and they habitually played at *sika*, a game in which peeled sticks are slid along the ground.

One day while Vakafuhu was sleeping off the effects of kava, Tui Tofua and his companions were playing *sika*. It chanced that Tui Tofua's stick went so far as Vakafuhu's enclosure. The concubines enjoyed this and seized Tui Tofua's stick, at the same time making a nonsensical chattering as they desired Tui Tofua. The noise made Tui Tofua angry, as his father Vakafuhu was sleeping.

Tui Tofua decided to go on a voyage and never return. So he called his companions together and informed them that they would go on a voyage. They embarked in a canoe named Siivao. They sailed until they reached the northern shore of the island of Kao, which lies north of Tofua island. There Tui Tofua said to his men: "All of you jump into the sea." Tui Tofua ordained that each one should become a shark as soon as he touched the water. His men did as they were ordered and became sharks.

Only Tui Tofua and a Samoan named Faia remained on the canoe. Tui Tofua ordered the Samoan to leap overboard, but he did not relish the metamorphosis, so he voiced his objections, saying: "Who wants to grow up like a shark, be snared in a noose by the crew of a *tafaanga* (large rowing canoe), taken quickly ashore, and then cut to pieces?" So Tui Tofua relented, saying: "Chop off one of your fingers and throw it into the sea and it will become a porpoise." This the Samoan did.

Tui Tofua and the Samoan proceeded towards Tofua in the canoe. When close in shore Tui Tofua instructed the Samoan Faia as follows: "Go and tell my father's people to weave garlands of flowers and repair to the marshy beach of Siuatama." The place where the Samoan landed is called Faia today. After the Samoan had landed he proceeded towards Vakafuhu's place, but when he reached a small water (well?) he fell exhausted. He rested there awhile and let the blood drip from his finger. The water hole is today known as Vaivaia (exhausted). Finally he reached the town of Tofua and delivered Tui Tofua's message.

The people did as they were bid and went down to the marshy beach of Siuatama. When they reached the sea there were a number of sharks close to shore. Each family recognized its son and adorned him with garlands of flowers. At last Tui Tofua came from below and Vakafuhu bowed his head in sorrow on shore, so great was his love for his son.

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[89] Told by Moungatonga, formerly of Fotuhaa island, but in 1920 residing in Pangai, Lifuka island, Haapai.

TUI TOFUA[60]

(A Variant)

The father of Tui Tofua was Vakafuhu and his mother was Langitaetaea. Vakafuhu also had some concubines who were kept in his enclosure, but Langitaetaea was the best beloved.

Vakafuhu's people were buried, when they died, in the place where Tui Tofua was wont to throw spears along the ground. The place was known as "the burial place where spears are thrown."

All the first born males of the people who were cared for by Vakafuhu were given to Tui Tofua as companions when they had matured. There was a considerable number of these young men and all resided together. Tui Tofua had his own separate enclosure apart from his father's and it was fenced.

One day Tui Tofua was playing at *sika* (throwing cane spears along the ground) with the first born. They were playing close to Vakafuhu's enclosure, where the concubines lived. Tui Tofua's spear fell within Vakafuhu's enclosure. Forthwith the concubines broke Tui Tofua's spear, at the same time making improper and amorous remarks to him. Vakafuhu was sleeping at the time, but was awakened by the unusual chattering of his women. He called to Tui Tofua, saying: "Canst thou not go and play thy game of *sika* at a distance? Must thou come and play here?"

The remarks of his father made Tui Tofua quite indignant. So he left and proceeded to build a vessel of the sort known as *tongiaki*. In fact, it was he who built the first one.

Tui Tofua and his men embarked and, after doing so, Tui Tofua said: "If there be one amongst you who desires to live on land, let him go at once ashore." They answered: "We will go overboard together, so as to show that Tofua can produce men." But a Samoan cried: "I will not jump overboard, as I might be changed into a shark, be noosed by the crew of a rowing canoe (*tafaanga*) and struck by the big steering oar, besides being cut to pieces and divided amongst the people who would clap their hands with joy and eat me." In deference to his wishes the Samoan was allowed to go ashore, although first his little finger was cut off and thrown into the sea. It became a porpoise.

Then Tui Tofua instructed the Samoan: "Go thou to our relatives and tell them to cut pieces of tapa and to weave garlands of flowers. Tell them to be at the beach of Siuatama the day after tomorrow and we will hold a festival." The Samoan departed.

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[60] Told by Ana Manu, of Holopeka, Lifuka island, Haapai.

Then Tui Tofua and his men leaped into the sea. He was changed into a man-eating shark (*tenifa*) and the people with him into ordinary sharks.

Upon the day set for the festival, the relatives of the transformed men proceeded to Siuatama beach with the tapa and garlands. They waited there. They noticed that the sea was discolored. This was caused by the coming of Tui Tofua and his people. When the sharks were close to the shore, their human parents approached with their presents. However, when Tui Tofua's parents came to the water's edge, he fled, for he was annoyed and did not wish to be near his own parents. After the presentation of the gifts the sharks went their way.

After a time a fish god named Seketoa from Niuatoputapu came to Haapai. He did an immense amount of mischief in Haapai. Consequently Tui Tofua said to him: "Do not come here again to do mischief, such as you have already done." Seketoa retorted by challenging Tui Tofua to a fight and Tui Tofua replied that he agreed. So they set a date for the contest.

On the appointed day Seketoa set forth from Niuatoputapu. On the same day Tui Tofua collected all the rubbish from the islands of Tofua, Kao, Kotu, and Fotuhaa and hid himself in the midst of it. Seketoa came along and swallowed all the rubbish together with Tui Tofua. The latter proceeded to inflate himself once he was in Seketoa's stomach. Seketoa at once begged for mercy, to which Tui Tofua replied: "Open your mouth and I will come out." Tui Tofua deflated himself and came out of Seketoa's interior. He now addressed Seketoa, saying: "Get thee hence and do not return, for I am lord of these isles and the sea surrounding them." Seketoa returned to Niuatoputapu, his own domain, and Tui Tofua remained supreme in his own dominions.

TUI TOFUA[61]

(A Variant)

Tofua nae tapu enau kai anga, pea ko honau otua nae hingoa ko Tui Tofua. Koe foha ia oe Tui Tofua ko Vakafuhu. Pea nae omai ki he Tui Tonga koe fakafofonga aia nae ui e he kakai koe "Malanga." Pea i he taimi nae osi ai ene fakafofonga nae foki ki Tofua pea nae tanaki ae kakai o Tofua moe ngaahi otu fonua ofi

At Tofua (island) the people were not allowed to eat shark, and their god was called Tui Tofua. Tui Tofua was the son of the lord of Tofua whose name was Vakafuhu (*vaka*, vessel; *fuhu*, to fight). He was sent to the Tui Tonga as an ambassador, called by the people "Orator." When his work as ambassador was finished he returned

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[61] Recorded by the late Tui Vakano, the Premier of Tonga. Translated by Miss Beatrice Shirley Baker.

539 kiai, koe lahi o Tui Tofua. Pea nae fakataha ae kakai o Haapai o tofa ae hala sika ke fai ai enau faiva.

Pea fai enau sika i he aho e taha pea ai fakamuimui mai ae sika a Tui Tofua, pea nae hau ae sika o tuu i he ato oe fale o ene tamai (Vakafuhu); pea nae lele kiai ae kau sinifu a ene tamai o tautaufa ao ae sika. Pea nae loto kovi a ene tamai kia Tui Tofua o ne mahalo kuo ne fai ha mea kovi mo ene kau sinifu, pea nae oho atu kiai moe akau ke tamate hono foha. Pea nae fakaha mai e hono foha oku ne ataata, pea ikai tuku ae ita a Vakafuhu kiate ia. Pea koia nae fakaha mai e hono foha te ne folau mo ene kakai. Pea naa nau folau.

Pea hokoki he loto moana, pea fakaha age e Tui Tofua kihe ene kakai ke nau hopohopo taha ki tahi, pea nau fai, pea nau hoko kotoape koe fanga anga; pea toki hopo a Tui Tofua fakamuimui pea hoko ia koe fuu tenifa. Ka koe tangata Haamoa ko Faia nae ikai fie hopo ia, pea foki ia ki uta i he vaka o fakaha ae ngaahi mea kuo hoko.
[776] Pea talu mei ai moe otua aki e he
kakai oe otu motu koia a Tui Tofua,
[784] pea nau tapu kai anga, he ko honau
kainga kuo tupu fakaanga. Oku pehe ae taanga motua kiai:

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533 Nofonofo Tui Tofua koe mama,
Momoi ki Olotele o malanga.
Liu mei ai o tofa e hala
O kotofa e sika katoanga
O pa i Lekeleka o malata.

Pea pa pa enau sika;
Fakamuimui Tui Tofua.
To leva e sika ki lotoa,
Feohofi e sinifu fonua;

Ita mai Langitaetaea:
"Ke li ki tuaa e sika."

"Mo hoota pe mate i he ma
Naa hau anai e tangata."
Toka Vakafuhu he oku kona,
Tuu hake moe tui koe ta,
Koe loto kovi ki hono foha;
"Tui koe kihe tala uhuaki,
Kau alu naa ta feiloaki."

to Tofua, and assembled all the people of Tofua and the surrounding islands, because Tui Tofua was great. The people of Haapai assembled and made a road to play their game *sika* (a game played with sticks).

One day they were playing *sika* and Tui Tofua's turn came last, and his *sika* stick flew and stood on the roof of his father's house; and the wives of his father ran to it and scrambled for it. This made Tui Tofua's father angry, and suspicious that his wives had been doing wrong. So he rushed with a club to kill his son. His son told him that he was quite innocent, but Vakafuhu was not appeased. His son then told him that he and his people would sail away. And Tui Tofua and his people did sail away.

When they reached mid-ocean, Tui Tofua told his followers to jump one by one into the sea, which they did, and they all turned into sharks. Tui Tofua jumped last and turned into a great man-eating shark. But the Samoan called Faia did not want to jump, and so he returned on the vessel to shore and told all that had happened. Since then in these islands Tui Tofua has been worshipped as a god, and the shark is sacred and not to be eaten, because their people were transformed into sharks. The following is an old song (*taanga*) about it:

Dwelt Tui Tofua on earth,
Sent to Olotele [as] an ambassador.
Returned from there and made a road
And arranged a *sika* entertainment
And shot at Lekeleka and ricocheted.

And shot and shot their *sika* sticks;
Came last the turn of Tui Tofua.
Fell the *sika* stick into the enclosure
Scrambled his (father's) concubines for it;
Angry was his mother Langitaetaea:
"Throw the *sika* stick over the fence."

"I will die of shame
Lest come a man presently."
Vakafuhu asleep because drunk,
Rose up with club to strike,
Suspicious-minded toward his son;
"Believe you the early morning teller,
Then I will go lest we have a quarrel."

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Pea uliuli honau vaka	And they steered their vessel
Pea lea leva Tui Tofua,	And Tui Tofua spoke thus,
"Tau a he ka tau hopohopo taha	"Stop here and we jump one after the other
Ka monuia e pea anga,	And if lucky turn into a shark,
Ka malaia e pea maka."	If unlucky turn into a stone."
Koe Haamoa pe toko taha	The Samoan alone
Nae tangi hono tae fie anga.	Cried, not wishing to be a shark.
Ko Faia nae tangi loimata,	Faia cried tear drops,
Koe tangi hono tae fie anga,	Cried not wishing to be a shark,
Naa noosia e ha tafaanga,	Lest (he be) noosed by a fishing canoe,
O ave ki uta ki he kainanga,	And taken on shore to the people,
O fai ai ha tufa mo hakahaka.	And then apportioned and rejoiced over.
"Tala ki he finemui o uta na,	"Tell the maidens on shore,
Ke fi e sisi tui e kakala	To plait the flower girdle and thread the scent flowers
Pea fakataha ki Siuatama;	And assemble at Siuatama;
A noiha homau alu atu anga."	The day after to-morrow they should come."

TUI TOFUA AND VEHIVEHI[63]

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Tui Tofua was supposed to have come to Nomuka island and to have taken from there a man named Vehivehi. They went and lived together at Tofua island and it is said that they lived in a cave. There they committed murders. But whilst they were doing these deeds, they were at the same time watching each other. One committed the murder in one direction, while the other was at Hakula at the other side of the island.

They lived thus until Vehivehi killed Tui Tofua. Then Vehivehi lived on by himself and still carried on his deeds against the people. One day Vehivehi caught two women who were getting water. On the way to his cave Vehivehi ordered them to produce fire by rubbing two sticks together. One woman sat in front and the other sat at the back. The woman who sat behind tripped Vehivehi, and then the woman who sat in front stood up and killed Vehivehi with his own axe (*toki*).

WHY MOUNGAONE PEOPLE NEED NOT FEAR SHARKS[64]

Fakapatu, a god of Moungaone, lived in a cave that is still to be seen in Moungaone today—a cave open to the sea, from which the entering waves with a roaring noise continually force out a cloud of fine spray. The god Tui Tofua of Tofua island did not like the continual noise that Fakapatu persisted in making, and so he determined to visit Fakapatu and try to put a stop to it.

Tui Tofua arrived at Fakapatu's cave when the latter was away. He proceeded to make himself at home. When Fakapatu returned he found

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[63] Told by Daniel Kailalaku, of Nomuka island, Haapai.
[64] Told by Salesi Fifita, Mayor of Moungaone, Haapai.

539 Tui Tofua ensconced in his cave with his mouth wide open all ready to swallow Fakapatu. Fakapatu was frightened and turned himself into a small fish called *meai*. He now tried to enter his cave but could not, so he entered Tui Tofua's wide-open mouth.

Down he went into Tui Tofua's stomach, where he proceeded to enlarge himself, much to Tui Tofua's discomfort. Tui Tofua felt very uncomfortable and realized that his opponent must be inside of him. The suffering caused by his continually swelling belly rendered Tui Tofua quite willing to grant any demand that Fakapatu might make, but Fakapatu kept silence and devoted all of his attention to growing large in Tui Tofua's stomach.

Tui Tofua began to fear for his life and inquired what he should do to be rid of his tormentor. He offered lands, but Fakapatu kept silence. "Perhaps you would like me to make a reef from Moungaone to Ofolanga, so that your people can walk to Ofolanga. Of course, though, there will be sharks beside the reef which will bite people who fall off of it." Still Fakapatu said nothing. Tui Tofua, now in great agony, made yet another offer: "I will see that the sharks molest none of your people when they are on the sea travelling from island to island." This offer satisfied Fakapatu and so he reduced himself in size and left Tui Tofua's stomach. [825] That explains why the sharks, which are under the dominion of Tui Tofua, do not bite the Moungaone people.

WHY MOUNGAONE PEOPLE NEED NOT FEAR SHARKS[64]

(A Variant)

In the dim distant ages, long ago, there dwelt in Tofua a giant, whose name was Taufatahi, from whom is descended the line of chiefs known as Taufa Tofua. Taufatahi heard of another giant called Fakapatu, who lived on the island of Moungaone (or Sandy Hill). He determined to visit this giant in order that they might have a trial and determine who was the cleverer and the stronger.

Fakapatu was living in a cave in Moungaone and when he heard that Taufatahi was near, he opened his mouth so wide that it looked like the entrance of the cave. Taufatahi in his search for Fakapatu came to this cave and was about to enter, but on looking more closely he noticed that it had a peculiar appearance. So he beat a hasty retreat. Then he called out: "Fakapatu, come out and we will see who is the cleverer." Then Fakapatu shut his mouth and came out of the cave.

Taufatahi suddenly transformed himself into a very small fish and asked Fakapatu if he were able to do the same. By way of reply Fakapatu simply shook his head. Taufatahi then reappeared as his natural self, when suddenly Fakapatu disappeared altogether, but simultaneously Taufatahi felt something in his stomach. Then gradually his belly swelled and swelled and swelled. He thought it could only be Fakapatu, so he called out in great distress: "Fakapatu, please stop. My stomach is bursting. If you have any love for me, do cease." Yet still his belly continued to swell until he was really in imminent danger of bursting. Groaning with pain, poor Taufatahi cried: "Fakapatu, stop. Please stop. I will give you anything you like. You may have all my lands, in fact anything you ask for, if you will only let me live." 539

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[64] Recorded by W. H. Murley, of Pangai, Lifuka island, Haapai.

Fakapatu called out in reply: "I do not want your lands. You may keep them, but there is one thing you must do. You are lord of the fishes and you must give my people of Moungaone perfect immunity from the bites of fishes, from Tofua to Fiji and Samoa, so that should any of my people swim in those waters, they will meet with no harm from the fishes." Taufatahi was only too glad to escape so easily and at once acquiesced to Fakapatu's demand. Fakapatu came out of his stomach and allowed Taufatahi to return to Tofua without doing him further harm.

Any Moungaone man will tell you that the people of his island can swim outside of the reefs in perfect security and that no fish will harm him, for did not Fakapatu beat Taufatahi? [825]

THE ORIGIN OF THE FISH GOD SEKETOA[65]

Seketoa was a man who became a fish endowed with immortality. His home is the sea about the islands of Keppel (Niuatoputapu) and Boscawen (Tafahi). His transformation came about in the following manner.

One of the younger sons of Puakatefisi, the first of the present line of rulers of Niuatoputapu who bear the title of Maatu, was born of a concubine named Falefehi. He, in turn, had two sons, Moimoi and Seketoa, who both lived in Niuatoputapu. Moimoi was the elder and consequently superior to his brother in rank. Both lived under the rule of Maatu, the lord of Niuatoputapu, whose wishes they carried out.

Moimoi in time became jealous of his younger brother, because he imagined that Maatu preferred Seketoa. Moimoi finally decided to murder his younger brother, and so he sent for him to come to his house. Seketoa obeyed the summons and sat down outside of Moimoi's house. He sat cross-legged with his head bowed and hands clasped in front of him to show his humility before his older brother. He realized that Moimoi had designs against his life.

"Come here inside the doorway," said Moimoi; but Seketoa did not move. "Tell me your commands and I will depart," said Seketoa. Again

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[65] Told by the late John Panuve Maatu, lord of Niuatoputapu.

539 Moimoi insisted: "Sit nearer," but still Seketoa parried his older brother's words with, "Tell me your commands so that I may go." When Seketoa refused to move, Moimoi reached inside his house and secured a large club of the sort called *povai*. He threw the club at Seketoa, but Seketoa jumped up so quickly that Moimoi missed his aim. Seketoa seized the club and ran towards Moimoi with it. "*Pakola!*" he exclaimed. "Why did you try to hit me with that club?" (*Pakola* is a Fijian term signifying "Die, you wretch.") Moimoi merely replied: "Do what you like to me, Seketoa, for I am powerless." Seketoa thereupon threw down the club.

Seketoa then said to Moimoi: "Stay here and carry out the wishes of Maatu. I shall go and drown myself in the sea. I shall become a fish and watch the seas about these islands until the end of the world, so that no man will be eaten by fishes. Maatu may call me at any time and I will come in the shape of a fish."

HOW THE AVA FISH WAS BROUGHT TO NOMUKA[66]

This tale is about the *ava* fish, which was supposed to have been brought from Samoa. It was left first in the lagoon at Tuanuku, Vavau, but it did not thrive there. So it was taken to Nomukeiki and placed in a bowl (*haka*) cut into the trunk of an *ifi* tree (*Inocarpus edulis*). As it was not well there, it was taken to the lagoon at Nomukeiki. There the *ava* multiplied.

A big hurricane suddenly arose. The couple who had charge of the *ava* climbed a tree and saw that the waves were very big between Nomukeiki and neighboring Nomuka. While they were in the tree, the god Haelefeke came and stole the *ava* to take to Nomuka. During his flight to Nomuka some of the fish dropped into the sea. They became sea *ava*. The remainder were taken to the Nomuka lagoon and there they grew and thrived.

HOW THE AVA FISH WAS BROUGHT TO NOMUKA[67]

(A Variant)

In the lagoon of Nomuka, which has no connection with the sea at present, is a species of fish called *ava*. This fish was brought from Samoa in a large wooden bowl, by a man named Nomu and his wife Iki. They first visited Vavau, where they put their fish in a lake near the village of Tuanuku. As the fish nearly died in this lake, Nomu made haste to remove them to Nomukeiki, where there was a small lake. Again, the fish failed to thrive, and so Nomu transferred them to the lagoon of Nomuka, where they multiplied. The tract which Nomu and Iki occupied in Nomuka is called Tuingakupenga (*kupenga,* a fish net; *tuinga,* a stick used to hold net in place). The island of Nomukeiki is said to be named for Nomu and Iki. Usually, however, the name is regarded as meaning "Little Nomuka."

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[66] Told by Daniel Kailalaku, of Nomuka, Haapai.

[67] Told by David Vana, Mayor of Nomuka, Haapai.

KOE TALATUPUA KI HE TUPUANGA OE AVA I NOMUKA

Koe ongo matua tokua i Haamoa, nae tuu ae fuu ifi i hona api. Pea nau faa vakai pe ki he tala oku siu pe he funga ifi. Pea na fifili ai pe koeha nai hono uhinga, oku faa siu ai manui he funga akau. Pea kaka ai ae motua o vakai one ilo ohu i olunga he funga ifi hakii haka, oku iai ae fanga kii ika. Pea na kapu ai ae loufusi o ai kiai ae ika, ona tauhi koenau mea kai pe ae kele ihe haka.

Na na folau ai mei Haamoa ke kumi ha potu oku iai ha ano. Na folau mai ki Niua pea ikai aonga ai. Folau mai ki Vavau, pehe pe ikai pe siaa ai. Fai ki Haapai. Ona ilo ai ae kii motu oku iai ae ano; koe ano oku ikai ke ngaue, he koe mea koia naa na feinga kiai. Pea na tuku ai ena ika o aonga ai pea nau fuu lalahi mo tupu. Nae ave ai tokua ki he inasi ki he Tui Tonga.

Koe motu nae oe motua ko Ngafa. Nae kofu aki ehe ongo Haamoa ae, lou fa i he ena fua ngaohi, kae kofu aki e Ngafa ia ae louto pea i hono oatu ki he Tui Tonga. Pea ne manako i hono kofu aki ae louta ae ava, koia ne foaki ai ehe eiki ae ava kiate ia.

Nae hau ae faahikehe ko Heimoana o ave ae ava ki Nomuka pea ngangana ae ava niihi i tahi. Ae oku avatahi. Pea i hono atu o tuku he ano i Nomuka pea ohofaki ae ika aeni tokua oku ava ai ki tahi. Pea tokua oku kei ha ni aipe he ano ae tukuhali ko Heimoana. Koe hingoa oe ongo Haamoa ko Nomu mo Iki; koia oku hingoa ai ae motu ko Nomukeiki.

THE ORIGIN OF THE AVA FISH AT NOMUKA*

It is said of a married couple that a big Tahitian chestnut tree stood on their premises in Samoa. They often saw a white tern flying over the big chestnut tree, and wondered what was the reason that the bird flew over the same tree so often. The man climbed to look, and he found above in the chestnut tree a hole full of water, in which were some small fish. The man and his wife folded a banana leaf to hold water, put the fish into it, and took care of them. The food of the fish was the mud in the hole.

The couple sailed from Samoa to seek a place where there was a lake. They sailed to Niua but it was not suitable. They sailed to Vavau, and as that was also not suitable, they came on to Haapai. They found there a small island (Nomukeiki) which had a lake—a lake that had no tide. That is what they were seeking. The fish were put into the lake and it suited the fish so well that they became very big and increased. And some were taken as tribute to the Tui Tonga.

The island belonged to a man called Ngafa. And the two Samoans covered the fish with the leaf of the pandanus tree when they first took them [to the Tui Tonga], while Ngafa when he took them to the Tui Tonga, covered (or wrapped) them in the sugar cane leaf. And the Tui Tonga liked them wrapped in the sugar cane leaf, so the chief gave the *ava* fish to him to take care of.

The god called Heimoana came and took the *ava* fish to Nomuka, and some of the *ava* fish fell into the sea. They are called sea *ava.* And when the *ava* were placed in the lake at Nomuka, they rushed in a mass, it is said, and that is why there is an opening (now closed) of the lake into the sea. And it is said that the eel called Heimoana is still seen in the lake. The names of the two Samoans were Nomu and

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* Recorded by Mrs. Rachel Tonga. Translated by Miss Beatrice Shirley Baker.

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Iki; that is the reason why the island (to which they took their *ava*) is called Nomukeiki.

THE AVA FISH OF NOMUKA—TANOA ISLAND[69]

(A Variant)

There were two old people of Nomuka, a woman named Nifi (Very Fine) and her husband named Nafa (Drum). They were the first inhabitants of Nomuka, and no one knows their origin. A son and a daughter were born to them, named respectively Nomu and Iki. These two named the neighboring island of Nomukeiki for themselves. The brother and sister lived together and went to reside on Nomukeiki, while Nifi and Nafa remained in Nomuka. Nomu and Iki had in the lake of Nomuka a species of fish called *ava.*

The god of these four people was Haelefeke. He had been specially sent to Nomuka for these people by the great god Tafakula, who dwelt in the islands of Tofua and Kao. Tafakula was human in form, but might appear either as a man or a woman.

Tafakula sent word to Haelefeke by another god, telling him to be on his guard, as there was a god in Pasiki, Fiji, who was meditating the theft of some of the *ava* fish from the lake of Nomuka. So Haelefeke carefully guarded the fish. Two days later the Fijian god came to Tonga and lurked in the vicinity of Tofua and Kao until dark, so that he might stealthily approach Nomuka by night. Tafakula, however, was aware of the Fijian god's presence and knew that he was waiting for nightfall to commit his depredations. Consequently, Tafakula sent another message to Haelefeke in Nomuka, warning him that the Fijian god would attempt to steal the fish that very night.

When it was dark the Fijian god repaired to Nomukeiki, not expecting that Haelefeke would be there; but when he went upon the beach Haelefeke bid him good evening, saying: "I thank you very much for coming to see me." The Fijian god knew very well that Haelefeke was aware of his intentions. Nevertheless, Haelefeke asked him for what he had come and the Fijian god answered: "I am afraid of Tafakula of Tofua. If you do not mind, please find some work for me to do. Do not give me anything to eat, but give me a few live *ava.*"

Haelefeke felt sorry for the Fijian god because he had come such a distance, so he said: "Very well. Wait until tomorrow night. I am afraid of Tafakula myself, for he is my chief. If I give you fish to take away in the daytime, Tafakula will take them from you when you pass Tofua."

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[69] Told by Albert Taufa of Nomuka island, Haapai.

The two gods, Haelefeke and the god from Fiji, spent the day weeding. Late in the afternoon Haelefeke picked some taro leaves and went over to Nomuka with them, leaving the Fijian god in Nomukeiki, for fear that Nifi and Nafa might see him. Upon reaching the lake Haelefeke put some mud and water into the taro leaves, which he had formed into a receptacle. Then he put two small *ava* fish into the receptacle. He then returned to Nomukeiki and handed the parcel to the Fijian god, saying: "Depart while it is dark, for otherwise Tafakula might see you and kill you."

At daybreak the Fijian god had just reached Mafana in Fiji. He was carrying the taro leaves containing the two fish on his bent arm, so as not to spill the water. As he was passing Mafana, another Fijian god saw him and wanted to know what he was carrying. The god with the fish evaded the question and started to run. The other god threw a stone at him, which struck the taro leaves and spilled fish and all. This occurred just at the edge of the town of Pasiki. Now the instructions from Haelefeke were to drop the fish in the middle of Pasiki and a lake would form for them to live in. As it was the fish were dropped at the edge of the town, so to-day they are to be found in a passage leading to the open sea.

Let us return to Tafakula. Several weeks after the *ava* were stolen, a Samoan god named Moso, which is also the name of the sea god of Moungaone in the Haapai Group, came to Nomuka with the intention of stealing one of the three islands in the lake. He was successful, for there are only two islands in the lake to-day, and one can see where the third one, Tanoa, has been torn up.

Moso arrived at night accompanied by several other Samoan gods They immediately proceeded to the lake, where they saw the three islands. They took a fancy to Tanoa. Lifting it up they bore it away to the eastward, so that Tafakula might not see them from Tofua. They had scarcely carried it over the strip of land that separates the lake from the ocean, when Haelefeke discovered the theft and at once notified Tafakula. "The island of Tanoa is being taken away from Nomuka by Moso and his companions. They are going towards the east."

Tafakula ran until he was to the east of the marauding Samoan gods. Then he stooped over and pointed his anus towards the thieves, who were attempting to make off with their booty before daybreak. Tafakula's anus was bright like the sun. Consequently, when the robbers saw it, they thought that the sun was rising. So they dropped Tanoa where it is to-day, between Mango and Fonoifua islands, and fled away to Samoa. They put the island down carelessly, so that instead of being flat as it should be, it stands on edge.

TALES ABOUT THE ORIGIN OF GEOGRAPHIC FEATURES

538 773 823 Tales accounting for the location of certain islands are commonly current in Tonga today. A number of islands like Tanoa, mentioned in the preceding tale, are described as portions of other islands that have been removed by thievish gods and dropped in their present position. Certain rocks are said to be transformed people who usually made the transformation to escape a pursuer or because of chagrin over failure to accomplish an undertaking. Other islands are said to have been brought forth by a goddess.

171 [538] [773] The episode of gods stealing the top of a mountain but dropping it upon the approach of dawn occurs also in the Society islands in reference to a rock near the island of Eimeo. The following paragraph[70] with Tongan names substituted would describe the episode as it repeatedly occurs in Tongan tales:

"They entertain a high idea of the power of spirits. In the beautiful and romantic view of Taloo harbour the remarkable peaked mountain is said to be but a part of the original one. Some spirits from Ulietea had broken off the other half and were transporting it down the bay, in order to carry it away with them, but, being overtaken by the break of day, they were obliged to drop it near the mouth of the harbour, where it now stands conspicuous as a rock; for, like the elves and fairies of our ancestors, these spirits walk and work by night."

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THE ORIGIN OF ISLANDS

THE ORIGIN OF TANOA ISLAND[71]

This story is about the little island of Tanoa which was formerly situated in the middle of the lagoon of Nomuka and which a god named Haelefeke, from the Otutolu islands where he lived, came and stole from the middle of the lagoon.

He started to take it to the Otutolu, but as he came opposite Fonoifua island, Tafakula went and turned his anus from the direction from which the sun rises. When Haelefeke saw the light from Tafakula's anus in the east, he thought the sun was rising and dropped the island and ran away. That is how the little island of Tanoa comes to be standing beside Fonoifua.

For another version of this tale see pages 86 and 87.

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[113] [70] A missionary voyage to the southern Pacific ocean, performed in the years 1796, 1797, 1798, in the ship Duff, commanded by Captain James Wilson, page 335, 1799, London.

[71] Told by John Hafoka, of Nomuka island, Haapai.

THE ORIGIN OF NUKUNAMU ISLAND[72]

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The small island of Nukunamu lies between the islands of Foa and Haano in the Haapai group. Tongan mythology has it that Nukunamu [773] was originally a piece of land which filled the site of a swamp on Foa. The manner in which this piece of land came to be the island of Nukunamu is related as follows:

Two gods from Samoa, Haelefeke and another, came to Haapai. They stole a piece of land from the island of Foa, leaving a great hollow where they removed it. This hollow is occupied by the swamp now known as Malaeamoho. A Tongan god named Tafakula (literally Red Edges) witnessed the theft. He proceeded in pursuit of the thieves. He went to the top of a mountain on the volcanic island Tofua. He there took off the garments which he had girded about his loins and stooped over, exposing his red anus. It shone brightly like the setting sun, frightening the Samoan gods exceedingly. They dropped their booty in the ocean off the northern end of Foa, and there it is to be seen today in the form of the island of Nukunamu. The affrighted Samoan gods hastened back to their native islands.

THE ORIGIN OF KAO ISLAND[73]

This is the story of how Kao was taken from the neighboring island of Tofua, which was once so high that it could be seen from Samoa and also from Tuahivavalu (Eight Ridges).

Three deities from Samoa, Tuvuvota, Sisi, and Faingaa, conspired to steal Tofua. So they came and tore up the high mountain by its very roots and its place was taken by a large lake (the crater lake of Tofua). This enraged the Tongan gods very much and one of them, Tafakula, essayed to stop the thieves. He stood on the little island of Luahoko (in the Haapai group) and bent over so as to show his anus. It shone so brilliantly that the Samoan deities were struck with fear, thinking that the sun was rising and that their dastardly work was about to be revealed. Hence, they dropped the mountain close to Tofua and fled to Samoa. The mountain became the island of Kao.

[Tofua is some sixteen hundred feet in height and has a crater lake 133 in the interior. Just north of Tofua rises the great volcanic cone of Kao, three thousand three hundred and eighty feet in height.]

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[72] Told by Joel Helu, Mayor of Lotofoa, Foa island, Haapai.

[73] Told by Mesake Lomu, of Fotua, Foa island, Haapai.

THE ORIGIN OF KAO ISLAND[74]

(A Variant)

This is the tale of the taking away of Kao from Tofua, of which it formed a part. It is said that Haelefeke, a god from Samoa, stole it. However, he did not go far with it, for a god of Eua, named Tafakula, showed his brilliant red anus from the north. Haelefeke was under the impression that day had dawned, dropped Kao where it is now, and fled in affrighted haste back to Samoa.

THE ORIGIN OF LOTUMA ISLAND[75]

Talau (a hill in Vavau, now 430 feet high) was a high mountain in ancient times. It could be seen from Samoa. The gods of Samoa were jealous because this mountain of Tonga was so lofty. They all planned together with Moso, who was a god of Samoa as well as Tonga, to carry Talau over to Samoa at night.

One midnight all the Samoan gods arrived in Vavau to carry out their plan. As they lifted Talau, Tafakula (one of the gods of Tonga who lived in Eua) saw these gods and came over to stop them. Tafakula (Red Edges) took a position at the eastern horizon, with his back towards the Samoan gods. He made a flapping noise and crowed like a cock. The Samoan gods now thought it was sunrise. They dropped Talau and fled. As they dropped the mountain the summit broke off. This summit or peak was the origin of the small island of Lotuma which is situated close to Mt. Talau.

THE ORIGIN OF FEATURES OF TONGATABU LAGOON

A fine old chant concerning Tongatabu lagoon, by a poet named Metevae, has been fortunately preserved through the efforts of Dr. Moulton. It also accounts for the release of the mullet for general human consumption. The poem and its accompanying commentary are presented below.

A rather full modern version of this tale was obtained from John Tupou of Nukualofa. Tupou adds a feature lacking in the older version; namely, the annual seeking of permission, by the mullet, to leave the lagoon. Tupou substitutes a fictitious "Tui Tonga Fatafehi" for the local chief prominent in the older version.

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[74] Told by Heamasi Latu, of Lotofoa, Foa island, Haapai.

[75] Told by the Rev. John Kuli, of Neiafu, Vavau.

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A very brief third version was obtained in connection with the place named Fungakupolu, which is applied to a tract and a cave near Nukuhitulu, Tongatabu. The account is as follows: In the cave the mullet originally lived. The cave was owned by an old couple who ate only mullet and never any other food. No one else knew of the cave and the secret food supply. But at last it was discovered and soon everyone was helping himself. In their anger the old couple chased the fish away from their cave and the ocean was soon filled with mullet. Since then there have been mullet all over the world.

KOE FUA: KOE LAVE MEI METEVAE	THE CONSEQUENCE: THE CHANT OF METEVAE[76]
Fanongo mai e loto matala,	Listen you of enlightened minds,
Kau ai talanoa ki he fanga.	While I tell you a tale of the shore.
He fine nonofo a Ila mo Hava,	Two women that dwelt together Ila and Hava,
Ne unoho mo Naaanamoana.	They were wives of Naaanamoana.
Nonofo nonofo pea keanga,	They dwelt together then quarrelled,
He mea mamahi koe fuaa.	What a sorrowful thing is jealousy.
Ala!	Dear!
Pea fai ena haihai ama,	They tied their torches together,
Ke na o he fakangofua fanga.	At the annulment of the tabu of the shores.
Hiki hake pea taki taha hala;	Each lifted her torch and went her own road;
Pea alu a Ila he loto fanga.	And went Ila to the middle of the anchorage.
Pea alu a Hava he au tafa,	And went Hava arriving at a crevice,
Pea hau leva ia o tatala,	And she came and opened it,
O lau eia ha avai paka;	She thought that it was a crab hole;
Sio hifo ki he ika ene nganga;	Looking down she saw the fish gaping;
Omi ene kato pea fakamanga,	She brought her basket and opened wide,
O fili ki ai e ika kakafa,	And selected the large fish,
Pea hiki hake ene efihanga;	And she lifted up her load;
Fie moumau ki he ohoana.	Wishing to have something to take her husband.
Ka ko Veiueniatafanga,	This was at Veiueniatafanga,
Nae ai e vai moe ana.	There was water and a cave.
Ala!	Dear!
Pea alu a Ila i he loto tahi;	And Ila went in the middle of the sea;
Ka ka alu a Hava i he tafaaki,	While Hava went along the beach,
Pea mei tamatei ene afi,	And nearly out was her torch,
Ka ka foki ki miu o eteaki.	When she turned back and was careful.
Pea hau leva ia o tangaki,	And then she Ila came and opened the hole,
Omi ene kato pea fakatali,	And brought her basket and held it up,
O fili ki ai e ika lalahi,	And placed in it the big fish,
Pea fai mo ene taliaki:	When done then she said:
"Hau koe ika o alu ki tahi,	"Come fish and go into the sea,
He mea mamahi e uakai!"	It is grievous to be greedy!"
Ala!	Dear!

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[76] From Koe Makasini a Koliji, Vol. 2, pp. 156-158, 1875. Translated by Beatrice Shirley Baker.

[113]

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539 Hu atu a Hava o pulupulu;

Fanongo mai ia ae uulu;

Pea hu ki tua o tumutumu,
Tuvae mo ke langa tuu:
Toki ai haoanga e pauu.
Kuo fonu e kato pea pupunu.
Ala!

Tofusi ki mua o hele tutuu,

Toho mai Kanatea mo Nuku,
Falo mai mo Nukuhitulu
Ke femautaki mono pupunu,

Kalo e ika he potu o Futu,

A e ne leke ai Mokohunu.
Ala!

Nae mei toho mai e Toa;

Kalo e ika he fakatonga,
A e ne leke ai Lifuka;
Pea leke ai Faihavata,
Pea moe fanga he Fatufala.
Ala!

Toho mai a Haaloausi;
Kalo e ika he potu vai,

A e ne leke ai Umusi.
Ne ofi he maka Tuungasili,
Ne toki hingoa mai ko Tui.
Ala!

Toho mai Houmatoloa,
Mo Tongololoto mo Fonuamoa.
Toho mai Mataaho pea toka;

Kalo e ika he potu ki tonga;

A e ne leke ai a Fetoa,
Pea leke ai Faihavafoa.
Kalo e ika o maimoa,

Pea kuo lata i Folokotoa.
Ala!

Fetoho fetoho pea ahoia:
Pea ui ki honau kainga:
Ki Ngaunoho pea mo Fasia,
"Ko ena e ika ke mou talia
Ka te ai tupu fakamaka kita."
Ala!

Nukunukumotu ko ena e fua,
He oku kakave e he tahi hua.
Ka hili a Muilimu mo Houma.

Entered (the house) Hava and wrapped up;
Heard the noise of something in motion;
Went out side and wondered,
Standing up and complaining:
Were there ever such mischievous ways.
Filled the basket then closed it.
Dear!

Tofusi to the front and stand and cut off,
Pulled Kanatea and Nuku,
And stretched out also Nukuhitulu
For them to meet to close up the passage,
Turned the fish to the direction of Futu,
Which caused the inlet at Mokohunu.
Dear!

Was nearly dragged along the casuarina tree;
But the fish turned,
Which caused the inlet at Lifuka;
And the inlet at Faihavata,
And the beach at Fatufala.
Dear!

Pulled out Haaloausi;
Turned the fish to the other side of the water,
Which caused the inlet at Umusi.
Near to the stone called Tuungasili,
Afterwards called by the name Tui.
Dear!

Pulled along Houmatoloa,
And Tongololoto and Fonuamoa.
Pulled along Mataaho and it went aground;
Turned the fish (and swam) to the south;
Which caused the inlet at Fetoa,
And the inlet at Faihavafoa.
Turned the fish and swam about in play,
And made their home at Folokotoa.
Dear!

Pulled and pulled till it was day:
And called to her relations:
At Ngaunoho and Fasia,
"There are the fish, you receive them
While I turn into a stone."
Dear!

Nukunukumotu this is the measure,
To widen out at the high tide.
After Muilimu and Houma.

Pea pa ha ui ki Olunga;
Pale mai e folau tafua
Haele ai eiki ki Mua.
Koena e ika kuo hao uta:

Ka hao anai, ka hao ki tua,

Pea vete ai homou fonua.
Ala!

"Haafakanapa, mo Haamatangi,
Koena e ika ke talia mai.
He oku velenga i hono mamahi,
He fie fanau ki honau api."

Ala!

Maia Ila, maia Hava?
Koefe a Naaanamoana?
Kuo hao e ika i he mamaha,

Kuo hili moe funga Manavanga;
Tali lafoa mei Maufanga.
Ala!

Tuku atu e ika ke alu,
Kuo hili Mounu mo Utupatu:
Kuo laka pe moana hauhau;
Tali lafoa mei Haatafu.
Ala!

Koe atamai oe ika!
Nofonofo nae molumalu,
Pea teu ene tama pea alu;
Ko momoi kia Tui Ahau.
Toki fanau ai pea hau.
Ala!

Koe Fakamatala

Ko Naaanamoana koe eiki Nukuhitulu, pea nae unoho moe ongo fafine mei Nukunukumotu, koe ongo tautehina ko Ila mo Hava.

Pea naa na faa o ko ena fangota, pea na omi pe moe paka moe pesiloa moe mea pehe: he nae tapu ae fanga uta. Pea i he taimi nae fakangofua ai, naa na hai ama ke na o o toutai: pea i heena hifo atu naa na taki taha ha hala. Pea faifai pea ilo e Hava ha luo nae tapuni aki ae maka, pea i heene huai hake naa ne sio oku ngauta ae ika, pea ne omi leva ene kato, o fili ae ika lalahi o fao ai, o ave leva ki hono unoho. Pea i he foki mai a Ila mo ene paka pe, naa ne ma i heene sio ki he fuu koto ika oku auuno mo tafa e Naaanamoana. Pea nae tupu ai ene

Then send a call to Olunga;
Then paddle the fleet of small canoes
And the chief will go to Mua.
The fish that have escaped into the
lagoon:
If they escape presently, if they escape
into the sea,
Then conquered will be your land.
Dear!

"Haafakanapa, and Haamatangi,
There are the fish for you to keep back,
Is pained to the uttermost,
With the wish for children in their
home."
Dear!

Where is Ila, where is Hava?
And where is Naaanamoana?
The fish have escaped in the ebbing
tide,
They have the place Manavanga;
Prepare to cast the net from Maufanga.
Dear!

Tell them to let the fish go,
They have passed Mounu and Utupatu:
And entered the deep ocean;
Prepare to cast the net from Haatafu.
Dear!

Oh the mind of the fish!
It lived like a chief,
And was prepared her child and went;
As a present to Tui Ahau.
Then increased there and returned.
Dear!

The Explanation

Naaanamoana was a chief of Nukuhitulu (in Tongatabu), and he had as wives two women from Nukunukumotu, two sisters called Ila and Hava.

And they often went fishing for shellfish, and they returned with a crab and a long clawed crab and such like things: It was forbidden to fish near the land. After a time, when the prohibition was lifted, they tied up their torches and went fishing (at night), and when they went down to the sea they each went different roads. And after some time Hava found a hole that was covered with a stone, and when she removed the stone she saw that it was full of fish, and she brought her basket, and chose the fish that were largest and put them in, and took them to her husband. And Ila, returning with only

539 fuaa, i heene vakai kuo ofa a Naa kia Hava, he ko Ila nae maitaki.

Pea hoko ki hono po ua naa na toe o, pea nae mahalo a Ila oku i ai ha mea kuo ile ki ai a Hava: koia naa ne mole mai leva ki Peka, o hili ai ene ama i ha fuu tongo, kae foki o muimuii a Hava. Pea mahalo a Hava oku mamao a Ila, ko ene sio ki heene afi i he tongo, o ne hanga o too ae maka, o toe fao ene kato; ka osi oku tuu a Ila o mamata. Toe ala ia ki hono unoho moe ika: pea i heene situa leva, pea hanga e Ila o fakafonu ene kato. Ka kuo ne ita i he taeofa a hono tehina, o ne li ae tapuni oe ava o ui ae ika, "Mou haua kimoutolu o alu."

Pea i he au atu a Hava kuo mokosia, o ne hu ki fale o pulupulu, kae hau a Naa o ngaohi ae ika. Iloange nae fanongo a Hava kiha fuu uulu, o ne pehe leva, "Koe ika ape kuo ngaohi e Ila," o ne lele mai ke taofi. Naa ne fusi mai a Kanatea mo Nuku ke tapuni aki, pea i he tae lava naa ne fusi mo Houmaniu; kae kalo ae ika o oho malohi ki he kau vai, pea mako ko ai. Kae sio e Hava oku hange ka nou ka hao atu, pea ne ohofua o falo mai a Toa ka ka kalo leva ae ika ki he kou vai koia ki Folaha, pea toe ngaofe ae fonua i heenau pa atu ki ai.

Pea hanganaki a Hava ae fusi oe ngaahi muifonua, a Haaloansi mo Houmatoloa; kaeumaa naa ne toho mai ae motu ko Mataaho aia nae tuu ai ae toa o Tuaeitu, ka nae toka ia o ikai toe matoho. Pea feunga moia kuo maa mai ae aho, pea fakaita a Hava, o ne ui ki hono fonua ko Nukunukumotu ke nau tali ae ikai; o ne hoko leva koe fuu punga.

Pea tuu leva a Nukunukumotu o tali, koe alu atu ae ika o hao i Fota, aia oku ui i he taimi ni koe Avatongo, ka koe Avatongo totonu oku ikai kei aluanga vaka. Pea pau ai ae vete o

her crab, was ashamed when she saw the big basket of fish that Naaanamoana was scaling and cutting. This made her very jealous when she saw that Naa loved Hava; for Ila had been the favorite wife.

And on the second night they both went again, and Ila thought that there was something that Hava knew. So she went straight to Peka (the lagoon) after she had done her fishing in the mangroves and she returned and followed Hava. And Hava thought that Ila was far away, because she had seen her fire in the mangroves, and she lifted the stone, and again filled her basket; while all the time Ila was standing nearby and watching her. Hava went again to her husband with the fish: and when she had turned her back, then Ila filled her basket. But she was angry at the want of love of her sister, and she threw the lid of the hole away and she called the fish, "You come out and you go."

And when Hava reached home she was cold, so she went into the house and wrapped herself, and Naa came and cleaned the fish. Suddenly Hava heard a loud noise, and she said, "The fish are being released by Ila," and she ran to try and prevent it. She pulled Kanatea (island) and Nuku to close the channel, and when she was unable to do it she pulled forth Houmaniu; but the fish turned and rushed strongly to the opposite shore, which indented it. Then Hava saw that they were likely to escape, and she rushed and pulled at Toa (Casuarina) and the fish rushed to the opposite shore at Folaha, and there was another indentation caused by their rush.

Hava persevered in pulling the ends of the land, Haaloausi and Houmatoloa; besides that she tugged at the island called Mataaho on which the big casuarina tree of Tuaeitu stood, but it was aground and could not be pulled. And just then the dawn began to break and Hava was angry, and called to her own land of Nukunukumotu for the people to come and catch the fish; and she herself turned into a big coral stone.

And Nukunukumotu stood and waited for the fish, but the fish went and escaped at Fota, which is called at the present time Avatongo, but the true Avatongo is not used for vessels. And

Nukunukumotu, he ko honau nafa pea kuo ikai lava. Pea nau kaila ange ki he ngaahi fonua ke tali, kae hao atu pe ae fua; pea ne ongo e feinga a Maufanga mo Fasi moe ngaahi potu, ka ka au atu ae ika kia Tui Ahau koe faahikehe o Haatafu, pea nau fanau ai o toki foki.

Ka ne ongo enau foki ka kuo maka a sii Hava; ka nae ikai ke hausia, he nae maka mo Naaanamoana ko ene ofa ki ai: pea pehe e Ila koeumaa ene toe moui o ne punga moia. Pea talu ai pe mo enau tuu tolu i he ava i Tanumapopo, ko Hava ki he mo Ilā ki he, pea i hona vahaa a Naaanamoana.

Nukunukumotu was not able to stay the fish. And so they called to all the different lands to stand and wait for the fish, but they still escaped; notwithstanding the endeavours of Maufanga and Fasi and all the places, the fish reached Tui Ahau, the god of Haatafu, and they increased there and then returned.

Though they returned poor Hava had become a stone; but she was not lonely, as Naaanamoana had also become a stone because of his love for her: and Ila said what was the use of her living and she too became a stone. Every since have they stood three together in the entrance of Tanumapopo, Hava on one side, Ila on the other side, and Naaanamoana between them.

THE CONSEQUENCE [77]

(A Variant)

This story is about the fish of the Tui Tonga Fatafehi in Nukuhitulu, who had premises named Keafata. At that place lived two old priestesses. The names of these two priestesses were Hava and Ila.

The two old women went shellfishing for the meal of the Tui Tonga. Hava returned with her basket full of fish, but Ila came with white crabs and various other crabs. The Tui Tonga, however, wished for fish. Hava only had fish and Ila had no fish. Hence they again went shellfishing on that afternoon. Ila went along one shore and Hava went along the opposite shore.

As evening came on Hava put her torch on a mangrove tree to burn there, while she went to a cave. There she pushed aside a big stone and placed her basket under the opening. Mullet dropped from the opening into her basket until it was full. Then she promptly closed the opening with the big stone.

While Hava was doing this, Ila, who had also left her torch burning on a mangrove tree, was standing close by watching her. Hava, however, thought that Ila was still fishing on the opposite shore. Then Hava went on her way, gathering shellfish along the shore. Ila now went to the cave, pulled the large stone aside for the mullet to pour out, and filled her basket. Then Ila went away, but did not close the opening of the cave. Therefore, the fish poured out, making a sound like thunder in their exit. Hava heard the noise made by her escaping fish. She hastened back to the cave, but found the entrance open and the fish gone.

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[77] Told by John Tupou, of Nukualofa.

539 The name of the cave was Lokofa and it was situated on the island of Nuku. Upon finding her school of mullet gone, Hava pulled forward the island of Mokohunu and she also pulled forth the island of Kanatea (in the Bay of Pea, Tongatabu) to block her escaping fish, but it was too late for they had gone. Then she ran and pulled forward Lokupo and also pulled forward Nukuhua to stop her fish. This, too, was without effect. Again she hastened forward and pulled forth Kaunga and also Houmaniu, but it was useless. Still she hurried on and pulled forth Fonuaeiki and she also pulled forth Angina, but without avail, for she could not halt the fish. Next she pulled forward Toa and at the same time she drew forth Faihavata, yet she could not head off the fish. She again ran forward and tried to block the fleeing fish by placing Muihaaloausi and also Umusi in their path. Once again she tried to head them off by placing Mataaho and Talakite in the center of the passage, but the fish separated into two schools and passed on either side. Then Hava realized that it was impossible for her to stop them, so she stood in Mataaho and shouted to Nukunukumotu and Fasia, which are situated in the passage connecting the great lagoon of Tongatabu with the ocean. She called upon these islands to stop her fish, but in vain.

In her chagrin, Hava jumped into the lagoon at Palalafa and turned herself into a stone. When Ila realized that she had done wrong in so carelessly releasing the fish, she threw her basket of fish away. Then she ran forth, jumped into the lagoon near Hava and, like her, turned into
539 stone. They are both still standing in the passage at Palalafa. When the
825 mullet leave the lagoon of Tongatabu they go aground, while one small fish leaps the barrier and obtains permission at Lokofa for the school to depart. When the messenger returns the schools of mullet can pass on their way. This habit is still continued by the mullet, the fish of Hava.

539 KOE TALANOA KI TUPUANGA OE ESI KO KAFOA

Koe ongo tangata tokua mei Tonga ko Kafoa mo Talau. Pea na fekau mei ai kia Tumato mo Veahuluvao, koe ongo tangata Haakalua, kena o hake o too manu, kae ikai tena. Pea faifai pea na toki folau ai, pea tolu mahina pe pea na toe hola mai.

THE ORIGIN OF THE ARTIFICIAL MOUND KAFOA[*]

It is said there were two men from Tonga called Kafoa (wounded) and Talau (*to*, hit; *lau*, speak). And there came a message from there to Tumato (*tuma*, slow, applied to a vessel; *to*, falls, beaten) and Veahuluvao (the clearing lightens the bush), two men of Haakalua, for them to go over (to Tonga) and catch birds, and they did not (want to go). And after some time they sailed there (to Tonga), and after three months they ran away and came back.

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[*] Recorded by Mrs. Rachel Tonga. Translated by Miss Beatrice Shirley Baker.

Pea na fakakaukau ai ke tanu ha esi ma ana tukungoue; pea na o o tanu i Alaloa i he potu ki liku o Leimatua. Pea itangi ai e he kakai o Leimatua, kena o o kumi hana fonua o fai ai ena tanu esi, he ikai te nau faa tali eiki kinautolu.

Then they two decided to make a mound as an atonement. They went and built it at Alaloa at the place near the weather shore of Leimatua. And the people of Leimatua were angry with them, and told them to go and seek some land of their own to make there their mound, because they (the people) were not prepared to receive chiefs.

Pea na omi ai ki Haakalua (Akana) ni o tanu ae fuu maka ko Matangavaka.

And so they (the two men) came to Haakalua (Akana) and put up a big stone called Matangavaka (Observatory of vessels).

Pea ko Ngatala koe tangata Haakalua mounga nae hapahapai mai pe ene ngafa tanu. Pea osi hono tanu pea toki tala kia Kafoa. Pea na omai leva ona alu kena fakapuepue pea ilonga ia e pue pea fakahingoa kiate ia ae sia. Pea lele a Talau i he hala Tukungaalafia. Kae lele a Kafoa i he Halatausia, pea pue ia pea ui leva kiate ia ae esi ko Kafoa.

And Ngatala (name of a fish) was a man from Haakalua mountain and he carried held up in his hands his portion for the mound. And after it was all finished he told Kafoa. And they (Kafoa and Talau) came together to go and to race (to find) who would finish first and who won the race was to have the mound called by his name. And Talau ran by the road called Tukungaalafia (the place easy of accomplishment). And Kafoa ran by the Road-that-reached-the-mound and he won and the mound was called Kafoa.

Koe Halanukonuka aia oku ui he taimi koe Halamotua: 1. Koe fuu ake oku ui ko Tukungaalafia. 2. Koe esi o Tofaki oku tuivai a Finevalienga; pea feangai moe hehea ko Tupouahau moe fuu toi ko Keinangamofae. Hoko atu moe heilala ko Mamatataemaukava, oku tuu ihe Halakavakava, pea koe ongo kaua hehea, oku ui ko Hafeofafine. Koe hake atu leva o fakatoomatauae fuu telie ko Vakaikaevete; hoko moe fuu fa ko Kikatenofo. Pea koe Muitolotolo oku hangai ki Neiafu, oku ui ko Tuutataafafine pe ko Manutuufanga, oku hake tonu ai ae hala Tausia. Oku tuu ki he potu ki uta ae Palenavu o Talo koe otu siale, pea koe talalo oe Palenavu, oku ui koe Paleao o Niulala. Oku tuu i loto sia ae otu maka valu koe nofoanga oe too manu fusifusi; oku tuu ai ae fuu pulu ko Poulikaeeva (koe fakahingoa e Fulivai). Koe toa ko Taloolakepa oku tuu ihe funga Muitolotolo ko Tuutataafafine. Koe fuu ake mo fuu tutuna koe fakaleleanga oe lupe koe fale kolonga oku fai mei he esi o Tofaki o alu ki he maka Tanoa.

On the Halanukonuka (the road of the sweet scented shrubs) which is called at the present time the Halamotua (Old road) are: 1. The big ake tree is called Tukungaalafia. 2. The artificial mound of Tofaki stands by the water called Finevalienga; opposite to the hehea tree called Tupouahau and the big toi tree called Keinangamofae (the place of eating with mother). Next comes the heilala tree called Mamatataemaukava (the lookers-on that brought no kava) and it stands on the Halakavakava (the bridge road) and the two hehea trees, on each side of the road are called Hafeofafine. And going up the incline on the right is the big almond tree called Vakaikaevete (Look While it is undone); next comes the big pandanus called Kikatenofo (squeal and I will stay). And the point of land facing Neiafu is called Tuutataafafine (stand clear, women), and the Manutuufanga (the beach where the birds stand), from there the road Tausia ascends. And stands inland from there Palenavu o Talo (the crown of lime of taro), because of the white flowers of a row of gardenia shrubs, and the valley of the Palenavu is called the Paleao (crown of clouds) of Niulalo (plain of coconuts). Stands near the mound the row of eight stones the place where the people sit who catch pigeons; there stands there a big pulu tree called Poulikaeeva (a post thrown down while he went for a walk). (Fulivai, a chief, gave it that name.) The toa (casuarina) tree called Taloolakepa (taro of Lakepa) stands at the end of the promontory called Tuutataafafine. At the big ake tree and the big tutuna tree, the place where the pigeons were made to fly, was the house *kolonga*, and it commenced at the mound Tofaki and reached the stone Tanoa (Forewarn).

Koe maka Tanoa oku tuu loto hala. Koe ongo faahikehe ko Lotu mo Toka, tokua ihe to ae malu pea hahau pouli pea mahalo ae ongo tevolo ni koe tahi ona o o ta polata ona kakau pea na aka hifo tau he kelekele. Pea faifai pea aho; pea na feohofi leva o tupu fakamounga. Pea oku na tuu ni koe ongo kii mounga i Haakalualuo. Pea oku ui aipe ko Taangapolata.

The stone Tanoa stands on the side of the road. The two gods Lotu and Toka, it is said, when it was calm and the mist gathered, thought it was the sea and they went and cut the stem of the banana tree for them to swim with, and they kicked out and hit the ground. After a time it was day; and they rushed forth and became mountains. And they stand to this day two little mountains (or hills) at Haakalualuo. And it is still called Taangapolata (the place where the banana stem was cut).

THE ORIGIN OF THE ROCKS TEUHIE AND KALOAFU[79]

Koe tuna tokua koe tama ae ongo matua. Nae nofo ae fuu tuna ihe mounga ko Tapuhia, pea sio mai kihe api ko Tefisi. Pea hau ai ihe api ko Haangongo, o nofo ihe vai ko Tufutakale. Pea toki alu ai ki Tefisi, oku iai ae kau fefine, koe fanau a Tui Ima. Nae hola kehekehe ae kau fefine, kae kaka ae toko au ihe fata oe fale.

The eel, it is said, was the child of a pair of parents. Dwelt the great eel in the mountain Tapuhia (Forbidden Sin), looking towards the place called Tefisi. And he came to the place called Haangongo, and dwelt in the water called Tufutakale. And he went from there to Tefisi, where there were some women, the children of Tui Ima. The women fled in all directions, but two climbed into the loft of the house.

Nae takai pe ae tuna ihe fuu pou. Pea alea ae ongo fafine kena hopo ki lalo, pea na hopo ona hola. Kae tuli kinaua ehe tuna o au ki Haatafu, pea osi ae fonua. Pea na hopo ki tahi ona tupu fakamaka ai ko hona hingoa ko Teuhie mo Kaloafu. Nae hopo foki moe tuna; koia ai tokua ae tuna tahi. Pea oku tuu ni ae ongo fuu maka; pea ka to ae mahi pea na fe mahu i mai pe o ongoongo mai mei Hihifo ki Nukualofa.

The eel coiled around the large post. The two women decided that they would jump down, and they jumped and fled. But the eel chased them until they reached Haatafu and the land ended. Then they jumped into the sea and were transformed into two rocks the names of which are Teuhie and Kaloafu. Fled also the eel; and it is said that he is the sea eel. And standing is the pair of great rocks; and when the surf breaks the roaring can be heard from Hihifo to Nukualofa.[80]

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[79] Translated by Miss Beatrice Shirley Baker from the original Tongan as recorded by Mrs. Rachel Tonga, of Pangai, Lifuka island, Haapai.

[80] For other versions, see pp. 181, 183.

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

THE ORIGIN OF A ROCK NEAR TUNGUA ISLAND[31]

There was once a Tungua girl who became pregnant. When her parents asked her about the matter, she said that she knew nothing of the cause and that she had been visited by no man. After the child was born the people of Tungua said: "The father of the child must have come from Pulotu (the world of the departed)."

As the boy grew up he proved mischievous and incorrigible. The people of Tungua finally made up their minds to be rid of him. They put him in a canoe and pushed the canoe into the breakers. The canoe was swamped and overturned and the boy sank. Next day, when the people came to the beach, they saw a tall rock projecting above the waters where the boy sank.

THE ORIGIN OF THE REEF MATAHINA[32]

There was a man and his wife living in the tract called Papatai (Scattered reefs at sea). The name of the man was Maungakoloa (Source of wealth), and of the woman Tamatangikai (Child crying for food). They had three children, a girl Hina, and two boys, Ngatai (Seawards) and Fanua (Landwards). Maungakoloa and his two sons went out fishing and caught a little shark (*anga*), and brought it ashore to keep for Hina. The girl was overjoyed at receiving the fish. She took and put it in the water called Vahine in Tuanekivale (in Vavau), and tended it there. She used to call it with a piece of board and cocoanut shells. When the board was rattled and the cocoanut shells shaken the fish used to come for its food. In course of time the shark grew big in the water, but it one day happened that the sea rose high and overflowed the pool and the shark escaped to the open sea.

And when they went to see it it had disappeared. They sought it, but found no trace of it. Hina was inconsolable in the loss of her fish, and her father said to get a boat and for the three of them, Hina and her two parents, to go out to sea to seek it. They searched long, and at last discovered it far out in the open ocean. The board was struck and the cocoanut shells rattled and the shark came, but went away again. Hina thereupon told her parents to return to shore, but that she would stay and become a reef in that spot, so that her pet might come to her. "I cannot possibly go away and leave it here. You return, and I'll stay." Hina at once jumped into the sea, and the man and his wife set out on their return, but as they were paddling along they said to each other, "What a pair of fools we are; we came with our child, and now we have deserted her." Then Maungakoloa said, "You find your own way ashore. I'm going to stand where I can always see Hina." And Tamatangikai said, "And I'm going to stand over yonder." So the man went and took his station in Koloa and the woman went and stood in Eneio (the beach of Tuanekivale). And the boat is up in the sky and is called Alotolu and Tuingaika. (Alotolu, three in a boat; and Tuingaika, a string of fish; the names of two parts of Orion.)

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[31] Recorded by F. T. Goedicke, of Lotofoa, Foa island, Haapai.

[32] Translated by E. E. V. Collocott from the original Tongan as written by T. Tongamohenoa and published in Koe Makasini a Koliji, volume 7, pp. 38, 39, 1889.

Ngatai and Fanua were waiting ashore, and they said to each other, "Well, where have these parents of ours and the girl gone? We'll go and look for them." So they set out and found Hina in the ocean. She told them that their parents had returned. Ngatai said to his brother, "You go. I'm going to stay here where I'll be close to Hina." So Ngatai stayed, and Fanua came farther inshore. And that is the origin of the shark (*anga*) and of the reef called Mata-o-Hina.

THE ORIGIN OF THE REEF MATAHINA[33]

(A Variant)

Once upon a time, certain parents in Tuanekivale, Vavau island, had a daughter whose name was Hina. One day the old folks went out to sea to fish and caught a very young shark. They took it home and gave it to Hina. Hina loved this fish very much. She put it in a small well, and there she kept and fed it. Hina made a small gong of a piece of wood. She used this to call the fish at feeding time. Whenever the little shark heard the gong, it came to the surface to get its food.

One stormy day, the tide rose exceptionally high and the whole place was flooded. After the storm was over, Hina went down to see her son (as she called the shark). She beat and beat the gong, but no sign of her son was seen. Hina concluded that he must have escaped to the sea. She begged her parents to go to sea and seek him. The old folks went out to sea, but with no success. Hina insisted on them going again with her, so they did. After a long search they came to the conclusion that Hina's son was indeed lost. Hina told her parents to return home without her, for she intended to transform herself into a rock at sea, where her son might from time to time seek shelter. She then jumped overboard and became a great rock, which is now known as Matahina. It is situated in the ocean between Vavau and Niue island. This was the origin of shark fishing (*nooanga*).

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[33] Told by the Rev. John Kuli, of Neiafu, Vavau.

THE ORIGIN OF THE SPRINGS VEEFEFE, EUA ISLAND[84]

A man named Tuutaki deceived the relatives of the woman who cohabited with him by covering the precipitous rock called Koloutakape with *kape* (*Arum costatum*) leaves, and then put a mark on something close by, so that he would know the edge himself. He then went jumping aimlessly about as if there were no danger. The woman's relations observing him doing so, came and jumped also, only to fall headlong down the steep and be killed. Then he and the woman went with their coconut shell for a drink; but the woman poured out the water until but little of it remained, which she gave to Tuutaki, who was lying face upwards, to drink. As he sat up and put his head back to drink the small quantity of water, he was pushed over the edge of the precipice by the woman, whom he seized, so they both fell and the drinking shell with them.

The shell was shattered and wherever a piece of shell fell water sprang up, which water is called Veefefe.

THE END OF TUUTAKI, THE WARRIOR OF EUA[85]

In the island of Eua there was a great warrior named Tuutaki, the fame of whose prowess had spread to Fiji. A party of Fijians came to Eua in their boat hoping to take Tuutaki by surprise. Just before their arrival there was trouble in Eua between Tuutaki and his wife's relations. Tuutaki had killed all of his wife's relations, for his wife had been treacherous and allowed them to attack him. Tuutaki's wife was infuriated over the killing of her relatives and resolved to put an end to Tuutaki herself.

Their dwelling place was a cave high up in the face of a cliff, which today bears the name Tuutaki. While Tuutaki was sitting one day near the edge of the precipice, he told his wife to bring him a large coconut shell full of water to drink. She poured half the water out of it before bringing it, so that when he raised it to drink he tilted his head far back. As he drank she shoved him over the precipice; but as he lost his balance he seized her and dragged her with him. The woman, with the large coconut shell, was dashed to death at the foot of the cliff. Tuutaki, however, fell into a tree, where he was impaled through his anus upon an upright limb. Although stark dead, to people below he appeared to be standing in a defiant posture.

The war party of Fijians landed on Eua shortly after Tuutaki's untimely end. They came expecting to take Tuutaki by surprise, but when they beheld him standing in the tree in an apparently defiant attitude they were struck with terror, so might was his prowess. They lost heart completely and put to sea again.

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[84] Recorded by E. E. V. Collocott, Nukualofa, Tongatabu.

[85] Told by Fangupo, of Hihifo, Lifuka island, Haapai.

THE ORIGIN OF ISLETS OF THE HAAPAI GROUP[86]

Futa, a goddess of the island of Uiha, lived south of the present town of Felemea in a tract called Makafakianga where there was a large stone called Finefakauha, into which the goddess frequently entered. This stone is no longer to be seen. The goddess gave birth to the following pairs of islets, which appeared as twins. In order they are Kinekina and Avakeaua, Nomuanga and Motuotala, Nukutolufofonu and Nukutolumamaha, Oneoneloa and Faihava, Tofanga and Finelangatotoa.[87] After the last pair of twins was born the goddess left for parts unknown, travelling by the road known as Halaika.

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[86] Told by Sakalaiia Vao, of Felemea, Uiha island, Haapai.

[87] These ten islets are said to be in Haapai; Tofanga is shown on the Admiralty charts.

ORIGIN OF HEAVENLY BODIES

The only stories that were obtained about stars were those relating to 539
the origin of the Magellan clouds and the evening star. It is interesting to 821
note that these tales are in no way connected with the cosmogony, but are 773
on the contrary rather puerile tales that attribute the origin of these stars to the transformation of mischievous boys.

In the story entitled "The Origin of the Reef Matahina," page 100, reference is made of the origin of the constellation Orion. 539

THE ORIGIN OF THE MAGELLAN CLOUDS[66]

Once upon a time there was living at Vaini, in Tongatabu, a great chief called Maafu, whose descendants are living to this day. It was Maafu's habit to bathe every evening in a water hole known as Tufatakale, so called because close by there lived at one time a man and a woman whose names were Tufa and Kale. Maafu, being a cleanly person, used to take a piece of coconut husk with him as a sort of scrubbing brush. After he had finished with it, he always threw it on a flat stone at the side of the water hole.

Living in the immediate vicinity was a huge female lizard, who, after Maafu's evening bath, always came and swallowed the piece of coconut husk. Time went on and a most astonishing thing occurred. The lizard gave birth to twins—not lizards—but to all appearance, shape, and size, human beings. She called them Maafu Toka and Maafu Lele.

Years rolled by and the two boys had almost reached manhood, when one day they went to their mother and said: "We are tired of living here by ourselves. Tell us who our father is and we will go to him and live with him." The old lizard realized that it was of no use trying to keep hidden any longer two such fine, healthy, and happy youths. So with a sad heart she rubbed them all over with scented oil, dressed their hair and hung sweet smelling garlands of flowers and leaves round their necks. Her directions were that they were to take a certain road and at the end of it, where it opened out into the town, they would see a large house, outside of which a number of people would be sitting drinking kava. They were not to go up at once, but were to watch and see to whom the greatest respect was being paid. Then, after the kava drinking was over, they were to approach the person to whom the greatest respect had been shown. That person would be Maafu, their father.

The boys bade their mother farewell. By carrying out her instructions they soon found the house and saw the kava drinking ceremony. It did not take them long to recognize their father, but they waited at a little distance until the kava-drinking was finished. Then they approached the party. While they were drawing near, the people turned to each other and asked who the two young men of such handsome appearance were. But none knew them and then conjectures were made as to whether a canoe had arrived from Haapai or Vavau.

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[66] Recorded by W. H. Murley, of Pangai, Lifuka island, Haapai.

The two lads went straight to where Maafu was sitting and when close to him, sat down cross-legged on the ground in a respectful manner and waited for him to take notice of them. After an interval Maafu addressed them: "Young men, we do not know who you are, nor whence you have come. Please inform us." Their only reply was that he was their father. He did not dispute the fact; indeed, he did not even ask who was their mother, because he was afraid that she would want to come and live with them too.

So the boys grew up to manhood with Maafu, but, owing to their unnatural origin, they were the very incarnation of mischief. Besides they were fleeter of foot than ordinary mortals and excelled in all athletic exercises, especially spear throwing. Although on one occasion they broke the leg of one of Maafu's nephews, this did not worry Maafu so much as the fact that they used him (Maafu) as a target for their spear throwing, each endeavoring to throw his spear as close as possible without hitting the old man. Maafu at last determined to get rid of the two youths, but in such a manner that he did not appear to be the perpetrator of the deed.

With this end in view Maafu called the lads to him one morning and explained that he wanted them to get him some water from a certain water hole called Atavahea, which was far away. They were to get the water at high noon, as it was sweetest then. He did not tell them, however, that there was a huge duck living there and that persons going to get water at high noon had never returned.

It was just noon when the boys reached their destination. One stood on the bank, while the other waded into the pond with the empty coconut shells. Hardly had he reached the middle, when the sky became overcast and a rushing sound like a roaring wind was heard. Glancing up, the lad in the water saw a huge duck making straight for him. With admirable quickness he ducked and, as the bird passed over him, his fist shot out with lightning rapidity and with such force as to break the duck's wing. Then the lad seized the duck by the neck and held it up to his brother's view, calling out: "Here is a fine duck for Maafu." The boys filled the coconut shells with water and returned to Vaini. It was in no pleasant frame of mind that old Maafu witnessed their return. Nevertheless, he hid his feelings and thanked them for the water and the bird.

539 Next morning Maafu sent the boys to another water hole called Muihatafa, which lay in an opposite direction to Atavahea, and from which they were to bring him water. The water, however, must be obtained from the bottom of the pond, as water from that part of the pond had an especially fine flavor. Maafu did not tell the lads that in this water hole there lurked a huge parrot fish. Straightway the lads went and on their arrival at the water hole, one waded in and dived down to the bottom of the pond. Hardly had he reached the bottom when he saw an enormous parrot fish (*humu*) rushing at him with gaping jaws. Without a moment's hesitation, he thrust his arm down its throat. Rising to the surface he held it up to his brother's view, exclaiming: "Here is a fine fish for Maafu."

The two young men returned to Vaini with the water and the fish. When Maafu saw them approaching he lost all patience and said angrily to them: "I am tired and disgusted with the way you have been behaving yourselves. You have been most mischievous, breaking my nephew's leg and endangering my life on several occasions. I have come to the conclusion to give you each a plantation (*api*) far from this town, so that you will not be able to worry us any further."

The lads, realizing what Maafu's feelings were, replied: "Do not trouble to do that. We will go of our own accord and so far away that you cannot reach us. We will take our duck and our fish and go up to the sky and live there. Should you want to see us, you will only have to look up on a dark night, and if we want to see you, we will only have to look down." So the lads went to the sky and are there to this day. [502] Navigators know that should they steer their course by the stars Maafu Toka and Maafu Lele, it will bring them to Vaini. These stars are known to astronomy as the Magellan clouds.

THE ORIGIN OF THE MAGELLAN CLOUDS[89]

(A Variant)

This is a story about Maafu Toka and Maafu Lele. It is said that Maafu Tukuiaulahi was once the greatest chief (*hau lahi*) in Tonga and that he lived at Vaini, where he had a well or spring called Felefonua. It is said that around it stood trees called *fetaanu* and in the trees lived a large female lizard (*pili*).

When Maafu Tukuiaulahi came to the well for his bath, he used to bring a coconut husk, which he tore up to scrub himself with. After his bath he would put it on the root of one of the *fetaanu* trees. Then the lizard would come and suck the coconut fiber. It did this until it became

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[89] Told by Mesake Lomu, of Fotua, Foa island, Haapai.

539 pregnant; then it went to the weather shore of Tongatabu, south of Vaini, to live.

There the lizard gave birth to two boys. The elder was named Maafu Toka and the younger one Maafu Lele. They continued to live on the weather shore and the children grew and were very mischievous. They were, however, very beautiful children.

The children asked that they be told who their father was, so that they might visit him. The lizard told them that it was hard for her to tell as she, their mother, was a repulsive creature and their father was the highest chief in Tonga. The two boys, however, insisted on learning who their father was, so the lizard finally told them. "Very well. You will go along and you will come to where there is a big kava ring. There you will see two groups of people, one forming a circle including the kava bowl, and the other at the back of the kava bowl. This latter group will consist of a large crowd of people who are not entitled to sit in the kava circle. This latter group is called the *toua*. The man on the opposite side of the kava ring, facing the kava bowl, is your father."

The two children departed and on their way threw the cane spears called *sika*. As they neared the village, Maafu Lele threw his *sika* spear and it flew and pierced the rising ground formed as a course for the casting of *sika* spears. This was near one side of the village. Then he drew it out and threw it again. It fell in the midst of the kava party. The people were surprised and angry and when they saw the two youths coming along, they rose up to chase them. Maafu Tukuiaulahi intervened and told the people (*kakai*) not to be angry, but to allow the youths to approach as they appeared to be strangers. The two youths came straight on and sat beside Maafu Tukuiaulahi.

The chief asked them whose children (*fanau*) they were. They replied that they were the children of a big lizard that lived at the weather shore, at the place called Lotuma. They said they were told that the lizard used to live at the well or spring of Felefonu at Hafekivaka. At the time Maafu Tukuiaulahi used to go there for his bath, he would leave his coconut-husk brush at the root of a *fetaanu* tree. The lizard, their mother, used to come and suck it and consequently became pregnant. They were the result. Thus spoke the lads concerning themselves.

Then Maafu Tukuiaulahi and the boys kissed each other and Maafu Tukuiaulahi bade his people (*kainga*) come and meet the two children as they were his own. The people came and were much pleased with the two lads.

The two youths lived with Maafu Tukuiaulahi for a long while, but they were very wicked (*pauu*). Many children were killed by them and

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the people feared them and soon had quite enough of them. In fact, they did not wish to live with the two youths any longer. They asked the chief to decide on what should be done to the two youths, as they were very troublesome. Maafu Tukuiaulahi said he would try to discover some way of putting an end to them.

Maafu Tukuiaulahi then pretended to be sick. He told the youths to go to Hihifo where there was a lagoon and in the lagoon there was a taro plant, and from it they should pluck the very young leaves for greens for him to eat. The real reason of his desire for them to go there was that he knew a very large duck lived in that lagoon. After getting the leaves the two boys were to go to the beach called Talikihaapai and fill the coconut water bottle with sea water with which to season the taro leaves. When they arrived at the beach, they must not fill the vessel with water from near the shore, but must go out to where the water became too deep for them to touch bottom and there fill it.

The youths then departed. Upon their arrival at the lagoon Maafu Lele told Maafu Toka to wait behind, while he went and plucked the young taro leaves. As Maafu Lele reached the taro plant he noticed the shadow of a great bird reflected below him. He looked up and saw a huge duck swooping down on him to devour him. He reached up and caught the bird by the neck as it was passing close over him. He swung it around until it was dead. Then he threw it ashore to Maafu Toka, bidding him to pluck it, take it home, and have it prepared for Maafu Tukuiaulahi. It was plucked and taken together with the taro leaves to the beach where the lads were to get the sea water.

Upon arriving at the beach Maafu Lele told Maafu Toka to wait there while he filled their water bottle. So Maafu Toka sat on the shore, while Maafu Lele went to fill the water bottle. When he came to where the water was waist deep, he started to fill the bottle. He was halted, however, by Maafu Toka, who told him not to fill it there, but to go out until he had nearly disappeared beneath the water and there fill it, as instructed by Maafu Tukuiaulahi, who had explicitly said that it was to be filled where the water was deep. Therefore, Maafu Lele proceeded further until he had nearly disappeared. Just as he was about to fill the bottle he realized that a huge fish that looked like a mud shark (*tenifa*) was rushing at him with wide open mouth. It was a *humu* fish. Maafu Lele, however, caught it by the fin and gills and threw it on shore to Maafu Toka, telling him to kill and prepare it for Maafu Tukuiaulahi. Then he filled the water bottle and they returned to their father Maafu Tukuiaulahi at Vaini.

When Maafu Tukuiaulahi and the people saw the dead duck and *humu* fish they were frightened. The fish and the duck were laid before the

539 chief, for which he expressed his thanks. He also thanked them for obeying his wish. He told them that the reason he had sent them on these perilous undertakings was that he desired to make an end of them because his people (*kainga*) were very tired of the wickedness of the boys and also were afraid of them. He thought, therefore, that they should go away and leave him to live with his people.

The youths said that they agreed, for they had only come to him because they wished to be useful to him. As they had done wrong they would go, but they would not go to any other part of the earth. They would go to the sky and stand there so that he might see them; indeed, so that Maafu Tukuiaulahi could always see them together with the duck and the *humu* fish. Maafu Tukuiaulahi and the youths bade each other farewell and the youths departed with their duck and their *humu* fish.

[821] The two dark openings seen in the Milky Way are called Maafu Lele and Maafu Toka. There are also two clusters of stars called Toloa (duck) and Humu (fish). This is the origin of Maafu Lele and Maafu Toka (the Magellan clouds).

THE ORIGIN OF THE MAGELLAN CLOUDS[90]

(A Variant)

It is said that Maafu's son was to marry Ngongo's daughter. Before the marriage took place the woman died and became an *ulie* (a large species of lizard, greater in size than the *fokai*). The *ulie* attempted to seize the man she was to have married. She went and lived at a well or spring in Vaini, Tongatabu. When the youth went to bathe at this well the lizard would watch him from a large cave. After bathing the youth dried himself with a piece of coconut husk. The lizard watched and saw him throw the coconut husk on the ground. Then she came and sucked the husk.

From continually doing this the lizard became pregnant and gave birth to two boys. The eldest when born could already run about; so he was called Maafu Lele (run). The second when born lay without moving; so he was called Maafu Toka. These were two very beautiful children, but very naughty and wicked. They used always to be after the men's wives.

Finally, Maafu, out of love for his people, planned to get rid of the two youths. He pretended to be sick and the boys asked him what he would like to eat. Maafu told them that he would like to eat duck, for he knew there was a fierce duck on the weather shore near Vaini and he hoped that it would destroy the two youths. The boys asked Maafu to inform them where they might find a duck. He old them to go and ask his relatives where to get ducks. The people told them to go to the weather shore of Vaini where a duck lived in a lagoon.

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[90] Told by James Lilo, of Lotofoa, Foa island, Haapai.

The boys went. They were told to shout when they arrived, as the duck would then come. Therefore, when they neared the lagoon they shouted and the duck, hearing, came at once. It is said that the duck was flying towards them when Maafu Lele caught it and brandished it over his head. When the bird was exhausted, they tied it and carried it suspended from a stick on their shoulders. They set out with it to Maafu and when the people saw them coming they were very much frightened. They put the duck down and Maafu thanked them very much and told them to go and roast it. The two boys roasted the bird and, when it was cooked, they told Maafu the bird was ready. Maafu again thanked them for their trouble, but, as he had smelt the bird cooking, he had taken quite a dislike to it.

The two boys then asked him what he would like. The chief Maafu told them he would like some *humu* fish. Then the youths asked him where they could get some of that fish. The people told them that that fish was to be found on the shallow tidal flats of Hihifo. The two boys immediately went there.

The people had instructed them to wrestle in the water so that the fish, hearing the noise, would come. It is supposed that they had hardly begun to wrestle when the big fish rushed at them. Maafu Lele grasped it by the gills and swung it around. When the fish weakened they pierced it through the gills with something pointed and carried it suspended to Maafu. When the people saw them carrying this big fish, formerly so dangerous, they were again frightened.

The fish was brought and put before Maafu. He spoke to the two boys and said that he loved them both, but as the relatives (*kainga*) were very angry the boys should go to the sky and stand there, taking the duck and the fish with them. Then he could look up and see them.

The children agreed and they left with the bird and the fish and took their positions in the sky. They can be seen on fine nights standing there with their duck and their fish. They constitute one of the guides of voyagers. When the sky is clear, it is said that they are just over the middle of Vaini.

KOE TALATUPUA KI HE FETUU KO TAPUKITEA

Tokua koe ongo pango; ko Tapu mei Hahake, ko Kitea mei Hihifo. Pea

THE ORIGIN OF THE EVENING STAR[91]

It is said that there were two mischievous persons (or fools)—Tapu

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[91] Recorded by Mrs. Rachel Tonga. Translated by Miss Beatrice Shirley Baker.

539 fanongo ai a Kitea oku iai ae pango i Hahake, pea mole ai o alu ki Hahake o kumi kiai. Pea au atu ae pango fefine ko Kitea, oku fai ae huo maala ae pango tangata ko Tapu. Pea nofo leva he toumui maala o ui atu. "Pango tangata hau ki heni." Pea tuku leva ene huo kae alu atu ona feiloaki. Pea na o ki he api o Tapu o fafanga ai ae fefine, pea na nonofo ai o fai hona api. Nae faifai pea feitama a Kitea pea lea ange kia Tapu kena o mua ki Hihifo ke faele ai.

Nae fanaui ena tamasii koe tama tangata, pea na alea ai ke hingoa pe kiate kinaua ko Tapukitea. Pea lahi ae tamasii, pea keheange ene pauu. Pea nae ikai tena momoi mau ha fiemalie ihe ita ae houeiki moe kakai ihe pauu ae tamasii. Pea na alea ai ke lelei mua ke tamatei ena tama ke aluo tuu pe mei langi kena sio hake pe kiai he kuo na matuaki fui he ene anga. Pea na fai: Pea alu a Tapukitea o tuu mei langi, o talu ai eni ene tuu i langi.

from the Eastern District (of Tongatabu?) and Kitea from the Western District (of Tongatabu?). And Kitea heard that there was a fool in the East, and so she went to the East to seek him there. And when the woman fool called Kitea arrived there, she found the man fool called Tapu digging his garden. And she sat down at the end of the rows of yams and called him, "Man fool come here." And he left his digging and went to speak with her. And they went together to the home of Tapu and he gave the woman something to eat, and they dwelt together. After some time Kitea became pregnant and she spoke to Tapu for them to go to the West for the child to be born.

Their child was born and it was a male child, and they decided to call it after themselves Tapukitea. The lad grew up and was extremely mischievous. And they had no peace on account of the anger of the chiefs and the people because of the mischievous lad. And they decided that it would be best to kill their child, so that he might go and stand in the sky for them to look up to him, as they could no longer stand his actions. They did so; and Tapukitea went and stood in the sky, and has continued to stand in the sky.

THE SON OF THE SUN STORIES

Several versions of the story about the son of the sun were obtained, displaying a variety of localizations. The story of "Tokelaumoetonga, the son of the sun at Kelefesia" is clearly related to the series and has been included in it.

SISIMATAILAA, THE SON OF THE SUN[92]

A Tui Tonga had a daughter named Fatafehi. The Tui Tonga went for a trip to Haapai and Vavau, to Niuatoputapu and to Niuafoou, leaving Fatafehi in Lapaha, Tongatabu. After leaving Tonga they called at Tonumea island and anchored there. They found a woman there. Makamakaatonumea was her name. After she had made a presentation of kava, the Tui Tonga asked her if she was alone, or if some one was with her. She said she had her son with her. The Tui Tonga told her she had better bring him to the kava party. Therefore, she went and awakened him. He was sleeping on the eastern side of the island. The son's name was Sisimatailaa (Sisi-of-the-sun-face).

The mother and son returned to the kava party of the Tui Tonga. As soon as they came, the Tui Tonga liked the son's features and desired to have him for Fatafehi's husband. During the straining of the kava the Tui Tonga told the woman that he was going to take her son for a trip. When they finished the kava the woman told the Tui Tonga to send some of his men to get yams, for she had a storehouse of them; also some pigs from an enclosure, which she had. Then they could make an oven of food for the Tui Tonga and his people, she said. After the oven of food had been baked and eaten, the Tui Tonga's party set out for Lifuka.

When they arrived at Lifuka they all went ashore, except the woman's son Sisimatailaa, who was to stay aboard to look after the boat. The Tui Tonga and his party went ashore to visit the Tui Haapai. The Tui Tonga kept the youth on board, because he was so handsome that he feared some girl might run away with him. Next day when the party returned aboard, the Tui Tonga found on the vessel a tapa brought by the Tui Haapai's daughter, who had come to the beach during the afternoon and seen Sisimatailaa bathing. Then she had gone aboard during the night and slept with him. She later departed leaving the tapa behind. When the Tui Tonga saw this piece of tapa, he told one of his wives to fold it up for Fatafehi.

After that they left for Vavau and on arriving there the Tui Tonga and his people went to see the Tui Vavau, again leaving Sisimatailaa to guard the boat. The Tui Vavau's daughter happened to go to the beach and saw Sisimatailaa bathing. She, too, visited him and they slept aboard the vessel. In the morning the Tui Tonga came and found another piece of tapa aboard the canoe. He instructed one of his wives to fold it up for Fatafehi. This was done as a notice to Sisimatailaa that it was the Tui Tonga's intention to marry him to Fatafehi.

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[92] Told by Anaise, a lady of rank, of Tatakamotonga, Tongatabu.

The same thing happened at Niuatoputapu, except that the daughter of the king of that place gave Sisimatailaa a *kietaufohua* (a fine mat of fau bark). The Tui Tonga again told one of his wives to fold it up for Fatafehi. The same happenings occurred at Niuafoou, but the Tui Niuafoou's daughter gave him a *kiefau* (another sort of fine mat made of fau bark). The Tui Tonga also had this stowed away for Fatafehi by one of his wives. When they arrived in Samoa, the daughter of Tui Haamoa gave Sisimatailaa a fine mat (*kie*).

Then the party returned, sailing direct from Samoa to Tongatabu. On arriving there, the Tui Tonga hastened to his daughter Fatafehi and told her that he had brought a husband for her. Sisimatailaa then came and lived with Fatafehi. After four nights of sleeping with her, he asked her permission to go and see how his mother was faring. After some lengthy discussion, she agreed to let him go alone.

When he arrived at Tonumea he found his mother dying. When she knew that her son had returned she began to improve. When she recovered, he asked her who his father was. Makamakaatonumea asked him why he wanted to know and Sisimatailaa told her he wanted to inform his father about his marrying Fatafehi. So the old woman told him to paddle his canoe to the east. When Haapai was out of sight he would see an island on which dwelt a woman who would be able to tell him where his father was.

When he arrived at the island the woman called to him. She already knew why he came. When he explained to her the reason of his visit, she said the matter could be arranged all right, but that he must wait and have patience and not go to sleep. Thus he was to wait until his father came. But before daybreak Sisimatailaa became tired, so he fell asleep. When he awoke the sun (his father) had already risen. When Sisimatailaa found out that the sun had already risen, he called out to it. The sun saw him and recognized him as his son. He then pulled two clouds, namely Ufia and Lata, across his face so that he might speak to his son privately.

The sun asked him why he shouted for him, when the whole earth could see him. Then Sisimatailaa told the sun he was asleep when the sun rose, but that he wished to inform the sun that he was marrying Fatafehi, the Tui Tonga's daughter. Then the sun told him to go back to the woman who had received him on his arrival at the island. This woman had two bundles named Monu (Lucky) and Mala (Unlucky). The sun told Sisimatailaa to take Monu but to leave Mala.

When Sisimatailaa arrived again at the island, the woman asked him if he had seen his father and he answered, "Yes." The woman asked what the sun had said and Sisimatailaa told her a lie—namely, that the sun had told him to take both baskets. She gave him both baskets and warned him not to meddle with Mala, for the consequences would be dire if he opened it.

Sisimatailaa entered his canoe and laid Monu forward and Mala aft. Then he started to paddle back to Tonumea. When the woman's island was out of sight, he opened Mala. As soon as it was opened there arose a great hurricane that broke his canoe to pieces and blew him back to the island that he had just left. The woman on the island asked what had happened. He told her he had opened Mala. Then the woman said to him: "That is what I told you not to do." She knew he had lied in asking for both bundles. Then she took Mala and kept it and sent him away to Lapaha with Monu. He was to hang Monu just inside the door of his house. When the day came that he wanted anything badly he should open it.

So Sisimatailaa stopped at Tonumea and took his mother with him to Lapaha, the home of the Tui Tonga. On arriving at Lapaha he settled his mother in a small house near where he and Fatafehi lived in a big house. He told her that he had brought his mother. Next morning Fatafehi went and informed the Tui Tonga that Sisimatailaa had arrived, bringing his mother. Pigs were killed and a feast made. After the feast the Tui Tonga told Fatafehi and Sisimatailaa that they would have their wedding ceremony the following day. Next day the Tui Tonga's people killed pigs, cooked yams of various kinds, and prepared other food. It was a one-sided ceremony because Sisimatailaa and his mother had nothing.

Early in the morning Sisimatailaa opened his door, went out, and opened Monu. Immediately the whole place was filled with pigs, kava, yams, and goods (*koloa*), and also people, leaving no space for the Tui Tonga's people and his goods.

Fatafehi asked Sisimatailaa to stop the flood of gifts, because there was not room for her father's. He did stop it by wrapping up Monu again. After the ceremony everything quieted down. Then the Tui Tonga asked Makamakaatonumea who the father of her son was. She told him he was the sun.

SISIMATAILAA, THE SON OF THE SUN[83]

(A Variant)

In olden times a certain woman lived in Felemea, Uiha island. Her parents made a pet of her. This young lady used to admire the beauty and magnificent appearance of the sun in the early morning. One morning she went to a rock on the eastern side of Uiha. There she stood naked, bathed by the rays of the rising sun. The young woman practised this for quite a while, until finally she was with child. In due time she was delivered of the child, who was a beautiful boy. He was named Sisimatailaa.

As the boy grew older he often wondered who his father was. One day he announced that he was going to have a large social gathering. He then asked his mother to tell him who his father was, that he might ask him to help in getting food to feed the people who would come. The mother told her son, "Truly you have no father on earth, for your father is the sun." The boy asked, "May I go and tell him about my party?" His mother consented.

Sisimatailaa went to see the sun, but the sun was then quite high in the sky. The boy shouted to the sun, who replied, "The people see me up here now, so I cannot return. You may come here tomorrow, early in the morning, and talk to me." The boy went again next morning before the sun rose. As the sun appeared on the water, his son called him. The sun now told the boy to get everything ready for the feast. On the morning of the feast the people found all sorts of food and all kinds of Tongan goods, which the sun brought down for Sisimatailaa and they were greatly astonished.

SISIMATAILAA, THE SON OF THE SUN[84]

(A Variant)

It is said there was a woman resident in Felemea, Uiha Island, who exposed her posterior to the sun and became pregnant. She gave birth to a son who was named Sisimatailaa (Sisi of the sun face). When the lad grew up he was big and very handsome.

A marriage between him and a daughter of the Tui Tonga had been arranged. The old woman (his mother) told him to go and tell his father, who was the sun, of his approaching wedding.

He went on his journey and eventually reached an old woman who greeted him, saying: "I am glad to see you." To this the youth replied:

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[83] Told by David Tapueluelu, the mayor of Neiafu, Vavau.

[84] Told by Abraham, of Lifuka island, Haapai.

"I, too, am glad to meet you." Then the old woman inquired: "Why have you undertaken this journey?" He replied: "My name is Sisimatailaa and I am going to be wedded to the Tui Tonga's daughter. Therefore I have come to endeavor to greet my father who is the sun." The old woman then understood and ordered him: "Come immediately. Sit near by. When he is about to rise, tell him of your wedding. But if you do not speak quickly before the sun is up, you will not hold converse on this day and will have to wait for the morrow. Therefore, when the sun is about to rise, remember to tell him at once."

The youth answered: "Very well," and he went and waited until nearly daybreak, when he felt drowsy and could not resist the temptation to sleep. He slumbered and when he awoke the sun was high. Although he spoke, he was too late, as the sun was far up in the sky. Hence he decided to wait until the next day, when he and his father would meet. On that day, too, he was again feeling drowsy and slept. When he awoke the sun was high in the heavens. He spoke, as on the preceding day, but the sun was not able to retrace his course. He awaited the sunrise again on the third day, but again slumbered.

The sun knew of his son's endeavor to effect a meeting, so he pulled down a big cloud to hide himself from the world and called: "Sisimatailaa, what have you come for?" To this the youth responded: "The reason of my coming is that I am wedding the Tui Tonga's daughter. My mother told me to come and inform you of it, so that you would give me my wedding garments. The sun then gave him two parcels. One was called Mala (Accursed), the other Monu (Blessed). The sun instructed him on no account to undo Mala. The youth puzzled his mind as to why one parcel was prohibited to be undone, but the other was allowed to be.

So he thought to himself that he would undo the parcel that was tapu, so that he might know the reason of the prohibition and why he should not touch it. He proceeded to take the wrappings off of Mala (Accursed). When the parcel was opened great and fearful hurricanes accompanied with all forms of disaster fell upon the world. After hard struggling he managed to reach his mother with the parcel Monu (Blessed).

Notice was given of the day on which the approaching nuptials would take place. The preparations for the event were marvellous. The chiefs came with all of their fine mats to adorn the damsel. But Sisimatailaa's mother sat by herself with the parcel Monu. She knew that all the chiefs' gifts were precious, but that they could not compare with the sun's gifts. Shortly the Tui Tonga issued instructions for the preparation of the wedding. My word (*ouiseuke*)! the whole of Tonga came to the wedding, each person with his gifts. It would be impossible to say how many pigs,

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yams, and other articles were brought. On the day that the Tui Tonga appointed for the wedding a multitude was gathered. It could hardly be otherwise for the whole of the Tongan group were there for the wedding.

On the wedding morn Sisimatailaa's mother untied the parcel and the contents burst into view. There was Sisimatailaa's wedding garment (*vala*), radiant as the sun; whilst his upper garment shone like the moon in its beauty. These gifts were the finest and far surpassed all the other presents. The nuptials were completed. After the feast had taken place, the people dispersed, each to his own place. The Tongan folk returned to their homes and the Vavau people went back to Vavau, while Sisimatailaa remained with his bride.

She gave birth to a male child who was named Fakatouio (meaning "both said yes"). That is why the name of Fakatouio is still preserved at Felemea in the island of Uiha.

SISIMATAILAA, THE SON OF THE SON[66]

(A Variant)

This story is about the offspring of the sun. There lived on Kelefesia a couple. The woman used to go fishing very often and was in the habit of facing west and stooping with her back to the sun. The woman thereby became pregnant to the sun. The child she bore was called Sisimatailaa.

When the child grew up he sailed to Samoa. He was going to marry a woman from there, but he told her he would first go to Tonga and tell his parents and then he would return. He set sail and came to his parents and told them that he was about to marry and that that was the reason of his return. His mother then told him to go to a little hill on Mango island and there await the rising sun. As it was rising, and before it quite showed itself fully, he was to address it.

The boy carried out his mother's instructions. As the sun was rising he spoke to it. The sun gave him two packages. One package was called Monu and the other was called Mala. The sun told him not to touch Mala; but when he arrived in Samoa, he was to open Monu and there would be plenty of pigs and goods of every variety.

The wedding took place, after which the youth suggested that they should return to Tonga. On the voyage the girl asked what was in the unopened package. The man said to leave it alone as his father had told him not to touch it. After much importunity by the woman he undid the package Mala. Such a mass of goods of every description came from the package that the vessel sank and the pair were drowned.

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[66] Told by the Rev. William Tupou, of Pangai, Lifuka island, Haapai.

SISIMATAILAA, THE SON OF THE SUN AT FELEMEA[66]

(A Variant)

Anciently no one lived in the region of Felemea on the southern half of the island of Uiha (in the Haapai group). The Tui Tonga and his people came to Uiha on one occasion in a large double canoe. They left the canoe at the beach while they went inland. They saw in the bush a *kape* (*Arum costatum*) plantation, but knew not who made it, as it was believed that there was no one on the island. This plantation was in the district called to-day Likutapu.

The Tui Tonga and his party came across a woman who was sweeping the ground. Her name was Fataimoeloa. The Tui Tonga asked her who else was there. She replied: "I only am here." The Tui Tonga nevertheless asked her the same question again and she replied: "I and my only son are here." The youth's name was Sisimatailaa. The Tui Tonga told the young man's mother that he desired to take him to Vavau. The mother agreed and so they sailed away.

Upon the return voyage the Tui Tonga did not stop at Uiha, but sailed direct from Vavau to Tongatabu. In Tongatabu Sisimatailaa became acquainted with Fatafehi, the daughter of the Tui Tonga, whom he later married. After a time Sisimatailaa besought the Tui Tonga to allow him to return to Uiha to see his mother. The permission was granted. Sisimatailaa visited his mother and asked her to tell him who his father was. His mother replied: "Your father is the sun. You had better go to see him."

When the sun was rising in the early morning Sisimatailaa swam eastward and met him. Sisimatailaa told his father he was to be married. The sun approved and gave his son two closed baskets, one called Monu and the other called Mala. The sun warned him not to open Mala. Sisimatailaa returned to Tonga with the baskets. On the way his curiosity overcame his discretion and he opened Mala to see what it might contain. No sooner had he opened it than a great hurricane arose, which nearly cost Sisimatailaa his life. His father, the sun, saw him near death and said: "I told you not to open that basket." Then the hurricane ceased at the sun's command. Sisimatailaa proceeded to Tongatabu with his two baskets, going to Talasiu, near Mua.

In Talasiu Sisimatailaa opened the basket named Monu. Immediately many *tongiaki* (the ancient Tongan double canoe) with numerous people aboard appeared on the beach between Talasiu and Kolongahau. Sisimatailaa told the Tui Tonga that these boats and people were from Felemea.

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[66] Told by Sakalaiia Vao, of Felemea, Uiha island, Haapai.

539 The Tui Tonga and his people came to the beach and feasted with the Felemea people. The marriage of Sisimatailaa and Fatafehi was celebrated and then the couple sailed away to Fiji in a *tongiaki*, after receiving large quantities of food, mats, and other Tongan valuables as gifts. The fine mats known as *ngafingafi* were first made by Fataimoeloa, the mother of Sisimatailaa, and were worn with other mats about the waists of the present-bearers at the wedding.

During the festivities the Tui Tonga presided at the kava ring. He had his own people make the kava and he appointed the people of Felemea as ceremonial attendants (*matapule*). He placed them in the *alofi* (the kava ring), so that none had to make kava. The Tui Tonga did this because of the supernatural origin of the Felemea people from the sun's [643] basket. Even today, when the Felemea people visit Queen Charlotte [276] Tupou, the reigning Tui Kanokupolu, they sit in the kava ring, just as [574] they did in the olden days when there was a Tui Tonga.

Fatafehi bore Sisimatailaa a son, who was named Fakatouio and who went to Felemea to live. His descendant, of the same name, lives in Felemea to-day.

TOKELAUMOETONGA, THE SON OF THE SUN AT KELEFESIA[97]

Fatafehi Lapaha was married to the Tui Tonga. After all of the feasting was over, the Tui Tonga said on that day: "We will go catching flying foxes." The bride and the chief women remained at home.

Hardly had the Tui Tonga and his party departed, when suddenly a small boat arrived bearing a man named Tokelaumoetonga. He was the son of two Samoan women [*sic*]. They had sailed from Samoa, but their boat had sunk. By dint of hard swimming they had managed to reach the islands of Kelefesia and Tonumea (in the Haapai group). The two women lived on these islands for some time. After a time they thought themselves to be pregnant and they wondered what had caused their interesting condition, for they were the only human beings on the islands. They agreed to turn their buttocks to the wind as a test, and after a time one of them really became pregnant and gave birth to a male child, who was named Tokelaumoetonga. He it was who went to the nuptials of the Tui Tonga and who wore his turban during the trip.

Upon his arrival at the residence of the Tui Tonga he found everyone asleep, except the Tui Tonga's bride who was awake. He seduced her. After he had done so, he gave her, as a gift, his turban which consisted of a fine Samoan mat. The girl, in return, gave him a girdle of red sennit.

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[97] Told by Mary Fifita, of Pangai, Lifuka island, Haapai.

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

When the seducer took off his turban, the odor of it reached the departing chiefs. So the Tui Tonga said: "We will go into the town, as I think some chiefs have arrived." Thereupon the Tui Tonga returned at once to town, but Tokelaumoetonga had already departed. The girl, however, was still lying on her bed and the Tui Tonga immediately killed her. 539

Meantime Tokelaumoetonga had returned to Kelefesia. On the afternoon of that day he said to his two mothers: "I will go to Tongatabu, as something dreadful has happened." So saying, he departed. As soon as he stepped ashore in Tongatabu, he went at once to the Tui Tonga's residence where the funeral lights were burning for the murdered girl. He went and mourned for her.

The Tui Tonga inquired who was mourning and the answer was: "A man." Tokelaumoetonga was ordered to cease his mourning and to appear before the Tui Tonga. He ceased and obeyed the order. He and the Tui Tonga greeted one another and the Tui Tonga inquired: "Was it you who seduced my wife?" Tokelaumoetonga admitted: "It was I." What is your name?" questioned the Tui Tonga. "I am Tokelaumoetonga," was the reply.

Then the Tui Tonga said: "My wife was in the right. I, too, am nearly dead with my liking for you. I have done grievous injury in killing my wife. Come along and we will mourn together over our wife." So they mourned that night and when dawn broke the burial took place, Tokelaumoetonga also being present.

Thus it was because of his beauty that Tokelaumoetonga escaped death at the hands of the Tui Tonga. The Tui Tonga remained in Tongatabu and Tokelaumoetonga went to live in Kelefesia.

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

STORIES ABOUT MUNI

539 The tale of Munimatamahae (Muni-of-the-torn-eye) is one of the most popular of the extant Tongan tales, being widely current in Haapai, the central province of the kingdom and the scene of much of the story.

124 113 114 I heard the tale from thirteen persons. In addition the tale has been published twice in verse and twice in prose in the Tongan magazines of the Methodist and Catholic churches. The tale has also appeared in Folk Lore[88], translated into English by the Reverend G. Brown, whose version is based on the Tongan poem and explanation appearing in the Methodist magazine.

128 127 I reproduce here the Catholic poem and the Methodist poem and explanation in Tongan accompanied by a translation. In the notes which follow I have embodied the details of the accounts from twelve living Tongans, insofar as they differ from the account published in Folk-Lore and those published herewith.

539 Several accounts specify that Muni's mother was sitting either on the starboard or the port side of the vessel when she was seized and killed. In some accounts it is stated that the chief of the vessel ordered that a "root" be struck off from the port (or starboard) side. The position of the vessel at the time that the woman was murdered is in some versions specified as near Luangahu island. One account states that the vessel was between Nomuka and Lekeleka islands in the southern portion of the Haapai group.

Four versions state that the chief of the vessel was the Tui Tonga himself, who was on his way to Vavau or Samoa. In one of these four he is specifically called Tuitatui, who was the eleventh traditional Tui Tonga. In another he is called the Tui Tonga from Tukutonga, a place two or three miles east of Nukualofa, Tongatabu island.

A version of the story by John Tupou, of Nukualofa, Tongatabu, gives the name of Muni's mother as Tetele.

The beach on Lofanga where Muni was cast ashore is called Pake in one version, Siumalu in another, and Muni in the Catholic prose version.

The fishing expedition on which an attempt was made to get rid of Muni by scuttling the boat on which he went to sleep is variously stated as being to Nukupule island or Niniva island, neither far distant from Lofanga. In one version only is the scuttling of the boat attributed to Muni's foster parents. In all others it is laid at the door of Muni's hostile fellow islanders.

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[88] Folk-Lore, vol. 27, pp. 426-430, 1916.

All accounts agree in making Hihifo, the western portion of Tongatabu, the place where Muni landed in search of his father. However, there is some variation as to the exact place he landed, Ahau, Telio, Haatafu, and a beach called Fuofuanga being named as landing places.

The wrestling of Muni and Punga is invariably placed in the vicinity of Holonga, Tongatabu island; sometimes between Holonga and Alaki, at others between Holonga and Malapo. The place where Punga was vanquished is called Foaangahui (where the bones were broken). Two steep mounds on either side of the main highway are today attributed to the earth shaken from the roots of the great kava plant by Muni after he had broken it in two. There is variation in the different tales as to whether Punga was killed or merely vanquished and allowed to live.

A variant of Punga's means of divining what had happened at his home, according to which bamboo pole his white flying fox alighted on, is found in one version in which the criterion is whether the flying fox lighted near the butt or the tip of the pole. If the former the event was unimportant. if the latter, important.

Most of the versions omit the sequel of Muni's adventures in Fiji. One version, however, by John Tupou, of Nukualofa, says that Muni travelled to Fiji, where he met Hetoa with whom he wrestled and by whom he was killed. A fuller account is given in another variant: Muni proceeded to a certain place in Fiji where the people were feeling badly because they were harassed by a being who was part man and part god. The people showed Muni the cave in which their enemy dwelt. It was in a great cliff. Muni and the demon wrestled until both were exhausted, when they fell together into the cave, both dead.

Moungatonga, a man of Fotuhaa island, Haapai group, elaborates this episode still further with the difference that Muni is victorious. The reference to the doomed daughter of the King of Fiji, who is to be fed to the monster (a great dog as in the Maui story), smacks of European influence. In addition Moungatonga adds yet another incident which is absent in all other versions, both published and unpublished which I have seen. The latter portion of Moungatonga's account is as follows:

After living in Tongatabu for awhile, Muni told his father Motukuveevalu that he was going to Fiji to take his Fijian attendant home and would then return. When they arrived in Fiji, it is said that a big, fierce dog was living in a cave. When Muni and his attendent talked loudly the people begged them not to, lest the dog hear them, for they were nearly dead with fright. Muni asked where the dog lived and what were its ways. They told him: "The dog eats a man each day and tomorrow the daughter of the king of Fiji will be taken to it." To this Muni said: "Very well."

Next day he told the doomed girl not to go to the dog, for he would go himself instead. Muni went to the cave where the dog lived. Upon his nearing it the dog made a rush at him. Muni seized it by the throat and choked it to death. All of the towns in Fiji held high festival in gladness that they had been delivered from their troubles.

Shortly afterwards Muni heard of a warrior who lived in another part of the land. He made up his mind to visit him. He went along the road to go to visit the warrior and arrived at the town where he lived. The warrior greeted him: "I am glad you have come. What do you come for?" Muni replied: "I heard of your strength and that is why I have come. If you are willing to have a trial of strength tell me what it shall be." The warrior answered: "Let us wrestle." To this Muni agreed. Muni threw him up in the air so strongly that he was all broken up before he came down. Thus the Fijian warrior was killed.

Muni returned and prepared to depart for Tonga, but it is not known whether he returned to Tonga or remained in Fiji. However, stories are heard to the effect that he came to Tonga and then went back to Fiji, but it is not known whether he came back again to Tonga.

Of the thirteen versions of the story of Muni obtained from living Tongans, one fragment by Pauu Tunai of Faleloa, Foa, Haapai, is unusual in that the hero, Muni, is born in the usual way and his mother is not slain. I reproduce this very brief version below.

MUNI-OF-THE-TORN-EYE[99]

Kae, who lived for a time in Uoleva (in the Haapai group) was the mother of Muni. While on her way to Vavau, she came to Uoleva and lived on the beach known as Lolofetau, awaiting a vessel. When the vessel came, Kae embarked with the intention of going to Lofanga to visit Sinilau, before proceeding thence to Vavau. Kae told the crew to take the vessel to Luangahu, a small island near Lofanga, so that she might be confined there. She went ashore and gave birth at the foot of a *ngahu* tree. The chief of the vessel told Kae that she had better abandon the child. He then threw the baby, which was a boy, into the sea and resumed the trip with Kae to Lofanga and Vavau.

The child was borne by the waves and cast on a reef in Lofanga. There a plover pecked one of his eyes. Sinilau came and took the child ashore and named him Muni.

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[99] Told by Pauu Tunai, of Faleloa, Foa island, Haapai.

PUNGALOTOHOA AND MUNIMATAHAE[100]

This is a story about Pungalotohoa, who was a very strong man. This story refers to the time when a man named Munimatamahae was born. He was a strong man also. Pungalotohoa and Munimatamahae were two men who were just as strong as Maui Atalanga and Maui Kisikisi.

Pungalotohoa lived in Tonga (Tongatabu) with his tribe but he treated them very badly. He killed his people and beat the people of the land. He was a cannibal and that is the reason for his killing the people. He wanted to bake and eat them. Thus he scourged the people of the land of Tonga. Some of the people ran away to the bush and lived there, because they were afraid they would be taken and baked for Pungalotohoa to eat. He took many women and kept them in his enclosure for his wives. He had a great many wives and concubines.

After a while Pungalotohoa learned of a man in the Hihifo district in Tonga (Tongatabu) who was brave but not very strong. When Pungalotohoa heard of him, he decided to go and watch and kill him. The man's name was Motukuveevalu.

Motukuveevalu was afraid that Pungalotohoa would kill him, so he ran away to the bush and lived there. Pungalotohoa was a bad man and had no love in him. Pungalotohoa was very angry, when he found that Motukuveevalu had escaped him.

Pungalotohoa dwelt with his wives. He had a very large kava plant, as big as a tree, growing in his enclosure, and on the kava roosted flying foxes. One of the flying foxes was white and that one was clever. It did what Pungalotohoa told it to do, because it was fed by the master himself. Its name was Pekatea (White flying fox).

After a time Pungalotohoa prepared to leave on a boat to go to Haapai. The brave man named Motukuveevalu, who lived in the bush because he was afraid of Pungalotohoa, heard that there was a boat preparing to sail for Haapai. So he told his wife who was expecting a child, to go by the boat to Haapai. He said: "Go to Haapai by the boat and, when your child is born, your relatives will take care of you until you are both strong again. Meanwhile I'll stay in Tonga in the bush, because Pungalotohoa might find us and kill us all. I will stay by myself while you go." So the wife of Motukuveevalu went, and he gave her two yams to eat on the voyage, as she was pregnant.

She went in the boat as far as Haapai and passed Haapai and the boat went in between other islands. The woman still had her two yams.

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[100] Translation by Miss Georgina Sutherland, of the original Tongan tale as told by Tongavalevale and printed in the Catholic magazine Koe Fafagu, volume 7, pp. 16-20, 31-36, 49-52, 66-68, 1909.

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

539 Then the chiefs and people on the boat said they would kill the woman and bake her and her two yams for them to eat. They struck her and she was dead; so they baked her and her two yams. They threw the two heads of the yams into the sea, and one grew into a reef and so did the other. The name of these two reefs in Haapai is Ufimoufi (Yam-and-yam), the heads of the woman's yams. (Compare page 179, line 33.)

They removed the viscera from the woman's abdomen together with the child. They threw the viscera with the unborn child into the sea. It must have been the day the child was to have been born when the woman was killed, because the child was alive in the womb. The viscera with the child floated away before the tide and wind. They floated to the land. The name of the land is Lofanga and the name of the beach where the child was stranded is Muni.

An old man and woman came along looking for shellfish. As they went by they saw a plover, which flew away calling. The bird had found the viscera with the child on the beach. The child was still alive and the bird had pecked at the mass and cut the child's face. The couple heard the child crying and screaming. When they found the child they said that they would adopt him, so that he would be of some use to them. So these two took the child and fed him. He lived and grew and he was very naughty. He hit all the children in the land of Lofanga and the chiefs and people grew tired of his waywardness. There was not a big boy that this lad did not whip. The old man and woman loved their boy. They had a big, strong boy, and that was what made them happy; but the chiefs and people were angry with him, because he beat all the big children. That was what made the chiefs of Lofanga angry—the fact that he struck all of their children.

The boy was named after the beach to which he drifted. The name is Muni, the name that the old couple who adopted him gave him. His second name is Matamahae, meaning "torn face," because his face was torn by the plover's pecking. That is why his full name is Munimatamahae. The boy was very strong and there was not a man whom he could not best. That was why the people of the land were angry with the man and woman who adopted the boy Munimatamahae.

The chiefs and the people arranged to have a large fishing net made. On the appointed day the old man and woman and their mischievous boy were to attend to one whole end of the fishing net. Then the old man came and told the old woman and boy: "I went to the *fono* (assembly to hear the chiefs' orders) of our land. We are going to have an *uloa* (one mode of communal fishing)." The Munimatamahae then asked: "Well, what about the fishing that is to be held?" The old man and woman were crying, for they knew they were given much to do because of Muni's mischief. That was why Muni asked them, "Well what about the fishing that is to be held?" So they told him, "The chiefs of this land tell us that we are to attend to one end of the net, while the chiefs and all of the other people attend to the other end."

Then Munimatamahae asked them: "Why are you crying?" The old man and woman answered, "We are crying because we don't know who is going to help us with our end of the net." Then Munimatamahae told them: "Don't you worry. We will be able to fix it. Why, it is only a plaything. Why should you cry?" His father and mother told him that the rope was to be made on the morrow. The coconut leaves were to be got ready and strung the day after and then towed to the fishing place. Again Munimatamahae said: "Never mind. Don't you cry. Leave it to me. I will fix it."

When the day came that the ropes were to be made, Munimatamahae went and collected the bark of the hibiscus tree and made the rope. Then he got coconut leaves. He did not cut the leaves with an axe or a shell, but used his hands to break them off together with the trunk of the coconut. He then made their end of *uloa* net. Thus their part was finished. Muni made it himself, while his father and mother did nothing.

The Munimatamahae told his father: "Go and tell the chiefs that our part of the net is finished and it is ready to be taken to the sea." So his father went and reported to the chiefs of their land: "I have come to tell you that our part of the *uloa* is finished." The chiefs were so surprised that they could not speak. The fishing did not take place, for it was only a subterfuge. They only said they would fish, so that if the old man and his son could not finish their part, they would have an excuse to kill Munimatamahae.

The chiefs then arranged to build a big enclosure. A message was sent to the old man and his wife and the boy, Muni: "A fence is to be built and you are to build one-half of it, while the chiefs and the people build the other half." This order threw Muni's foster parents into tears again. "Why are you crying?" Muni asked. His mother and father replied. "We are crying because we have to make one-half of the fence." Munimatamahae consoled them, saying: "Do not cry, because it is only play. Let me please myself and I will build it." Then Muni asked them: "When is the fence to be made?" His parents told him: "It is to be made tomorrow."

Early the next morning Muni went to see where the fence was to be erected. When he found the place he stretched out his arm and broke the

539 coconut, the *koka*, breadfruit, and other kinds of trees and quickly constructed the part of the fence that had been assigned to his parents to build. It was finished before the part to be built by the chiefs and the people had been begun.

The chiefs and the people of the land came and saw the fence made by Muni, and they were frightened and said: "What will we do to this wicked man, Munimatamahae?" The fence was left unfinished. The chiefs and people did not plant their part of the fence, because they saw that Muni had done his part. They did not really want a fence, but they only ordered it made to worry Muni. They thought he would not be able to do it, and so they would have some reason to kill him. The chiefs and people were anxious that Muni fail in some task, so they might have an excuse to do away with him.

The chiefs and people of the land again thought of giving Muni so much work that it would tire him. Therefore they said: "We will build boats. We will build one boat while the two old people and Muni are left to build a second boat."

So one man went to tell Muni and his father and mother. "The chiefs and people sent me to tell you that we are all to build boats. You two and Muni are to build one boat and the chiefs and the people of this land are to build another boat."

Muni's father and mother cried upon hearing this. Muni inquired of them: "Why are you crying?" and the old man and the old woman answered: "We have been told by the chiefs that boats are to be built. One boat is to be built by this old man and one is to be built by them, the chiefs and people. That is why we are crying. Who is to build the boat with us?" Then Muni said: "Don't cry, but let me please myself."

Muni went and cut logs of wood to build the boat. When he had cut the trees he brought them to his home. He then went to pick the coconuts from which to secure the fiber for the ropes. He beat the husks, picked the fibers, plaited the rope, and that was finished. He then started to construct his boat. He finished it in two days, but the people had not started theirs. They had not even got the logs ready.

Muni told his father: "Go and tell the chiefs that our boat is made." His father went and told the chiefs, "Our boat is finished." They were quite surprised and said: "Isn't there anything we can do that will enable us to kill this man, Munimatamahae?"

They arranged then to build a boat house. So they sent a man to tell Muni and his father: "We are going to build a boat house. One side is to be built by Muni and his father." The messenger delivered the message, saying: "I have been sent by the chiefs to tell you that a boat house is to be built. They say one whole side is to be built by you. The other side is to be built by the chiefs and the people of the land." Muni reassured them, saying, "Don't cry, but let me please myself." So Muni went to get posts. He did not chop the posts, but he uprooted the trees and broke them. Those were the posts for their side of the boat house. When he had finished that he went and picked coconut leaves for thatch. Then he started to build. He completed the roof on their side of the shelter, but the side of the chiefs and people of the land was not built.

Then again they thought of some way by which to get the better of this man, so that they might kill him, for they were tired of his ways. So the chiefs said, "We might be able to beat this man if we go and launch the boat. We will have him go beneath. Then we will wall him in from the bow and stern." Many people said, "That is very good; that is a very clever way to get rid of this troublesome man."

They went to launch the boat. They assigned each man a place, and the chiefs and people told Muni to go below and work there. When the people knew Muni was below, they closed him in and tried to kill him.

When Muni became aware of this, he said: "I suppose I am going to be killed by my people and relatives, for I am enclosed." Then he stood up and pushed the boat up and threw it into the sea. The chiefs and people who were getting ready to kill him were frightened.

So again they said, "There does not seem to be anything we can do to kill this man." As the boat was in the sea, the chiefs said: "We will take turns in keeping watch over the boat that is in the sea. Some will go and sleep on the boat and watch. So they took turns in watching the boat. One day a message was sent to Muni and his father and mother, that it was their turn to watch the boat that night. They answered that it was all right and that they would look after it.

The chiefs and the people of the land sent others to the boat to remove all equipment. Everything was brought on shore because Muni was going to sleep on the boat. They thought that while he slept they could cut the anchor rope, so that Muni would be taken by the tide and be cast away on some shore to die.

Everything was taken ashore and Munimatamahae went to sleep on the boat. In order that he should die in the sea, all was taken away so that he would have nothing with which to bail the water or to paddle.

Muni went and slept and watched the boat. The chiefs of the land told a man to go and see if Muni was asleep on the boat, so that they

539 could cut the rope holding the boat. A man went to see and found Muni fast asleep. So he cut the anchor rope, and the boat drifted with the tide and wind. Muni awoke to find the boat sinking. The water had reached his body and that was what awakened him. He exclaimed, "This boat is sinking."

Muni sought a bowl to bail the water with, but he could find none. He looked for the paddles and they were not to be found. Then he searched for the steering oar, but he could not find it. Afterwards he heard a noise from inside the boat, so he went to see what it was, and he found a big bowl. It was not a kava bowl, but a food bowl. With it Muni managed to bail out the water.

Although he succeeded in bailing the vessel, he could find nothing to paddle with, and the boat was a long way from land. He was, however, fairly near Fiji. He then tore off a piece of board and paddled with that. He reached the land where he lived with his father and mother. Then he anchored the boat in the sea, and went on shore. It was still night. It was not yet daylight, and his father and mother were still asleep.

They awoke and talked and cried because of their love for Muni. They said, "We love our boy whom we brought up so that he would be of use to us and make us higher in station, but perhaps he is lost and has died."

Muni then showed himself and said, "Here am I. I am still alive. Will you tell me who my father and mother are. I have heard you talking, and you are not my father and mother. I know now I am a different man. Do tell me where my father and mother are, so that I may go to them."

The old man and woman cried and then they said to him, "It is true, your mother came from Tonga (Tongatabu) when she was expecting you. The people on the boat killed your mother and baked and ate her, and you were thrown into the sea in your mother's viscera. You drifted to the beach Muni. That is where we found you. We fed you and you lived. Your father is still alive in the Hihifo district; so you must go there. When you reach the land at Haatafu, go on the shore and follow the old road. When you go along a rail will fly up before you. You must run and follow it to where your father, Motukuveevalu, lives in the bush. Then go and meet him. There is a chief in Tonga called Pungalotohoa who kills and eats the people. That is the reason for your father, Motokuveevalu's, living in the bush."

So Munimatamahae got on the boat and left Lofanga for Tonga. He reached Hihifo. He went on shore with firewood and rope and made a hole in the rocks. He did not make a hole in the sand or in the earth, but in the rocks. It is called the Oven of Muni and is on the Hihifo beach.

Muni then went on shore and followed the old road, obeying the instructions of the old man and woman who had brought him up in the land of Lofanga. As Muni proceeded along the old road a rail flew up and he ran after it. So that part of the road is called Feleleimoeveka (Running with the rail). The rail alighted in the part of the bush where Muni's father lived. Muni ran up to his father and asked, "Oh, who are you?" His father, Motukuveevalu, said, "Man, don't speak, because I am afraid of the chief in Tonga whose name is Pungalotohoa."

Muni then said, "I am your son who was expected when my mother went to Haapai. She was killed on the boat and I was thrown into the sea, and I drifted to the island of Lofanga. An old man and woman brought me up and they told me to come and find you." His father cried and came and embraced him over and over again.

Muni cleared the brush so that his father could live comfortably and not live in a jungle. His father, Motukuveevalu, was angry and said, "Man, don't clear the bush or Pungalotohoa will find us two and kill us, for he is the chief of this land and he is a cannibal. That is the reason for the people living in the bush." But Munimatamahae kept on with his clearing of the bush.

Muni's father's beard was so long that it reached the ground. Muni baked some food and cooked coconuts for his father to eat, but his father was angry and said: 'Don't light a fire to cook food; they might see the smoke and come and kill us." But Muni reassured him, saying, "Old man, don't be afraid. Come and eat, while I go for a walk."

Muni went to Hahake (eastern Tongatabu) to seek Pungalotahoa and to have a look at his land, his house, and his wives. After travelling a long way Muni reached Pungalotohoa's dwelling. The gate was shut, so Muni called out, "Somebody come and open the gate." But no one responded.

Muni forthwith broke the gate and threw it to one side. Then he uprooted a big kava shrub belonging to Pungalotohoa. He told Pungalotohoa's people: "When Pungalotohoa returns tell him I have uprooted the kava and taken it. He can seek me if he wishes to drink the kava with me."

Muni took the kava with him. When he got to the road he tore the kava in two and shook the earth from one-half on one side of the road and the earth from the other half on the other side of the road.

When Pungalotoloa arrived at home he found his gate broken and his kava uprooted. He asked: "Who has uprooted my kava and broken my gate?"

The people answered: "A man named Munimatamahae was here. He broke the gate, uprooted the kava and took it with him. He said that when you came home you might seek him so as to drink the kava with him."

Pungalotohoa ran after Muni for he was very angry with him. He overtook him on the road and they talked there. Pungalotohoa asked Munimatamahae: "Why have you uprooted my kava and broken my gate? What can you do?"

Munimatamahae answered: "You please yourself as to what we do." So Pungalotohoa said: "Come, see who can throw the farthest." Munimatamahae said: "You throw first." So Pungalotohoa threw and broke the trees and landed at Haapunga. Then that part of the land was called Haapunga (*haa*, clan; *punga*, coral). Thereupon Munimatamahae threw and broke coconuts and all kinds of trees and landed on a tract called Hikunise. Pungalotohoa was outdone.

Then Pungalotohoa said, "Come let us box," and Munimatamahae replied, "All right, please yourself as to what we do." So they started boxing. Pungalotohoa seized Munimatamahae and threw him in the air. When he came down his foot was sore, but he did not fall flat on the ground. Then Munimatamahae seized Pungalotohoa and threw him in the air, and threw him on the ground. Pungalotohoa's bones were all broken by his fall and his body was completely crushed. Pungalotohoa died, but after a little while came to life again. However, he was beaten and Munimatamahae had won.

Then Pungalotohoa said to Muni: "Munimatamahae, I have no plantation to give you, but here is the land of Tonga for you. You can also have my wives, while I stay out of the land because I am beaten. You can be chief, while I will be just *punga* (coral). I will be *punga* on shore and *punga* in the sea." Thus it was with Pungalotohoa who became the stone called *punga*.

Then Muni came away, and built a large house and brought his father to live in it, instead of in the bush. Munimatamahae called upon all the people who stayed in the bush to assemble in the cave where Pungalotohoa used to kill and roast people. Thus Muni gathered all the people who were left. He conquered and loved the people.

KO MUNI MATAMAHAE: KO HIVA A VEEHALA	MUNI-OF-THE-TORN-EYE: THE SONG OF VEEHALA[101]
Ke fanongo mai e tama mau,	Listen to me, oh poet,
Kau lave kia Muni mau hau.	While I sing about Muni the conqueror.
He tangata koia e sii fau,	The man who was not little,
Koe potu hono fakakaukau,	(In) his wisdom and ideas,
Heiilo pe tuku a Loau.	Even Loau would not surpass him.
Tupa!	Clap!

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[101] From Rev. Dr. J. E. Moulton's Koe Makasini a Kolisi, vol. 2, pp. 135-137, 1875. Translated by Miss Beatrice Shirley Baker.

Nae hau a Motukuveevalu;
Pea hau ai Punga o na tau,
Pea tuli o lava ki Haatafu.

Tupa!

Pea hola Motuku o nofo ana;

Ka ka alu hake hono ohoana,
Oku teu ae folau tavaka.
Alu ai ko hono fie mamata.
Tupa!

Alu e vaka pea po taha,
Pea hokosia a Fahamofaha,
Pea to ai e fakaevaha.
Pea fai mai leva ene tala,
"Kumi mai ha tefito mei ama."

Omi ai ae fefine o tafa,
Ta ko e nae feitama;
Li ai Muni he loto moana.
Tupa!

Pea nae ikai kai e ha anga,
Ha ka tafea hake ki Lofanga.
Hifo mai e unoho ena ama,

Oku hilifaki he funga maka,
Oku tosi pe kiu hono mata.
Tupa!

Ave ai o ohi, ko ena tama.
Ohiohi pea fuu kafakafa.
Maumau hono mata tangata,
Ka kuo mahae e mata e taha.
Tupa!

Efiafi nofo mai e tangata,
Koe alafolau honau vaka:

"Amoua hono faahi e taha."
A hake ai a Muni o kata,
Pea fai ange leva ene tala.
"Ona e tangi ho pokoi mata,
Tuku mai maaku hotau ngafa:
E ikai ha mea e faingataa."
Tupa!

Pongipongi fesi e niu kakafa,

Taaki e koka fale mei hala,

Pea langa pe he aho e taha.
"Oku ita nai hono te kakava."
Tupa!

Pea fai ange leva ene tala,
"Hau Muni ke alu o leo vaka."

Naa nofonofo kae fakahala,

I he ene anga oku fitaa.
Tupa!

Came Motukuveevalu;
And came Punga and they fought,
And (Punga) chased him and overcame him at Haatafu.
Clap!

And ran away Motuku and dwelt in a cave;
While his wife went along,
On a vessel preparing to abscond.
She went wishing to see foreign lands.
Clap!

Sailed the vessel and was one night out.
And arrived at the reef Fahamofaha,
When came a storm.
Then he (the chief) spoke and said,
"Seek some food from the smaller canoe."
Was brought the woman and cut up,
Behold she was pregnant;
And they threw Muni into the ocean.
Clap!

And he was not eaten by a shark,
But drifted on shore at Lofanga.
Came down a couple to fish with a torch,
He was lying on top of a big rock,
And a plover was pecking his eye.
Clap!

They took him to adopt as their child.
Cared for and he grew enormous.
But spoilt was his man's face,
Because torn was one eye.
Clap!

In the evening came a man,
(Concerning) the canoe-house of their (the chiefs') vessel:
"You are to do one side."
And Muni came and laughed,
And he said to them.
"Don't let the cavity of your eyes cry,
Leave to me our portion (of the work):
There is nothing that will be difficult."
Clap!

In the morning broke he the great coconut trees,
Uprooted the *koka* tree for the house from the road,
And built it all in one day.
"Anger perhaps his because I perspire."
Clap!

And they spoke to him and said,
"Come Muni and go and guard the vessel."
Lest he stayed and made trouble (for them),
By his ways that were unsubdued.
Clap!

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A hake ai a Muni o tangi,
"Ta koe mea ni koe lavaki,
Koe lau ape teu mahaki."

Hau ai o tuu-kau-talai;

Aeni ne u ia he hopa ni.
Tupa!

"Ongo matua pei mo omai,
O talai mai haaku tamai,
Keu alu au o kumi ki ai."
Tupa!

"Hau Muni o alu ki Tongalahi,
Tau i Telio pea hake mai.

Ka puna ha veka pea ke vakai,
Koe hala ia ko homou api."
Tupa!

Koe Fisi pe naa na omai,
Nae hopo moe taula o fai,
Feingafeinga pea tala mai,
"Ta koe funga maka e mea ni!"
Hopo ai a Muni o vilitaki,
A eni ne ava he matatahi.
Tupa!

"Ala, Motuku, ke ke a mai
O fakaui hotau kakai.
Ka toe ha taha pea a mai,
Kau alu o eva i hala lahi
Pea kumi ai taha ke ma fai."
Tupa!

"Tamasii oua e lea lahi,
He vakai koe toi oku fai.
Ka ilo e hau pea ta mahaki."

Tupa!

Alu ki Hahake ene langovaka,

Ka oku aalo i Halakakala.

Oku tuu pe ene fuu kava

Oku taupe peka hono kata.

Tupa!

Ala o taaki fakanimataha;
Pea fai ange leva ene tala,
"Ka hau anai a Pungalotolava,

Tuli hake ke taunga tangata;

Koau ko Muni koe lautaha."
Tupa!

And came on shore Muni and cried,
"Why this thing was a betrayal,
You thought perhaps that I would die."
Came and standing by the tuu-kau-talai stalk was informed:[illegible]
That is how the banana gets it name.
Clap!

"You two old people will come
And tell me who is my father,
So that I may go and seek him."
Clap!

"Come Muni and go to Great Tonga,
Anchor at Telio (beach) and go on shore.
When flies a rail then you watch,
That is the road to your home."
Clap!

A Fijian went with him,
Jumped with the anchor stick and tried,
Tried in vain then he said,
"Why this surface is a rock!"
Jumped then Muni and bored a hole,
This hole which is on the beach now.
Clap!

"Dear, Motuku, now wake
And call our people together.
If any one is left then wake him,
While I go for a walk in the big road
To seek some one to fight."
Clap!

"Lad don't speak so loud,
You can see that I am in hiding.
If it is known the conqueror will come and kill us."
Clap!

Went to Hahake to contend with the one that had conquered,
But he had paddled to (the reef) Halakakala.
Stood alone a large kava plant (at his place)
With flying foxes hanging on its branches.
Clap!

Seized and uprooted it with one hand;
Then he spoke and said,
"When Pungalotolava comes bye-and-bye
Tell him to chase me to the place of men;
I am Muni the only one."
Clap!

[illegible] Tuukautalai is the name of one variety of banana, reputed to be so named from this incident, Muni having stood by the plant when he overheard his foster parents discussing him.

Alualu pea toki haeua,

O tutui ki lalo mo uta,
Pea tuli hake ai o moua.
Tuu ai Muni o na fangatua:
O lieliaki ke maolunga,
Pea fai hifo ene launga:
"Hau koe Muni hotau fonua,
Kau punga i tahi punga i uta."
Tupa!

KOE FAKAMATALA

Ko Motukuveevalu nae hau i Hihifo, pea hau a Pungalotohoa (pe lotolava) i Hahake. Pea faifai pea na tau, pea tulia a Motukuveevalu ki Haatafu; pea hau a Punga i Tongatabu. Pea alu hake ae unoho o Motuku i he matatahi ki Hahake, oku teu ae vaka tavaka, pea ne heka ai e alu ko ene fie mata fonua. Pea nae ikai hanau oho; pea i heenau feunga mo Fahamofaha koe ongo hakau i Haapai, naa nau mate i he fiekaia o nau tamatei ae fefine o nau li ae tamasii ki tahi he nae feitama.

Pea tekina ia ki Lofanga o opea i he funga maka. Pea hifo mai ha ongo mea o fanongo ki he kiki ae tamasii i hono tosi e he kiu: o na ave ki api o na ngaohi ko ena tama o na ui ko Muni. Pea tupu ia o fuu malohi mo angaangakehe, pea meheka ae fonua o nau holi ha mea ke ne tuutamaki ai: Koia naa nau pehe ke langa ha alafolau o tuku ha faahi kotoa maae ongo matua, ke ai ha mea ke tuunga ai honau kapusi. Pea nae fakaha ange oku mohe a Muni, he ko hono tavi ia koe faa mohe. Pea fetangihi ae ongo matua o na lau oku na tuutamaki, he talaehai te na lava: ka i he ofo hake a Muni o ilo ki he mea oku na tangi ai, naa ne pehe "Oua te mo tangi kae tuku kiate au." Pea pongipongi hake ki he aho e taha naa ne alu atu o fesi mai ae haumatutu, pea taaki mai moe koka fale, pea tuaiekemo hono osi.

Pea asili ita ai ae fonua, pea manavahe ae ongo matua naa hoko ha kovi kiate kinaua, pea na feinga hano lavakii. Pea teu ai honau uloa ki he motu ko Meama, pea i heenau tau atu ki ai,

He went along then tore (the kava) in two,
And planted on the shore and inland,
Chased him and overtook him.
Muni stood and they wrestled:
And he waved him high (in the air),
And he spoke from above in complaint:
"Come Muni it is your land,
While I am coral on land and sea."
Clap!

THE EXPLANATION

Eight-toed Heron (Motukuveevalu) dwelt in Hihifo, and Pungalotohoa (or -lotolava) in Hahake. And after a while they fought and Motukuveevalu was chased to Haatafu; while Punga ruled in Tongatabu. The wife of Motuku went along the sea shore to Hahake, while a vessel was preparing to abscond, and she went on board as she wanted to see foreign lands. And they had no food for the voyage, and when they were opposite Fahamofaha two reefs in Haapai, they were starving. So they killed the woman and threw the child into the sea, for the woman was pregnant.

And drifted he to Lofanga island and lay stretched out on the surface of the rock. And a man and his wife came down to the shore and heard the cry of a child when it was pecked by a plover: and they took him home and adopted the child and called him Muni. And he grew and was very strong and self willed, and envious were the people of the island of him and tried to find some thing to hurt him: So they said to build a canoe house, and gave all one side for the man and his wife to do, so that they would have some reason for ejection. And they were told that Muni was asleep, sleeping was his occupation. And the man and his wife started to cry for they thought they were in trouble, as they knew tha tthey could not do it: but when Muni woke and learned why they were crying he said, "Don't cry, but leave it to me." And next morning he went, and he tore down the full grown trees, and pulled up the *koko* tree for the house, and it was soon done.

Angrier were the people of the island, and the man and his wife were afraid lest something bad should happen to them, and they tried to betray him. They prepared to go on a fishing ex-

nae fakau a Muni ke nofo o leo vaka, he naa nau ilo te ne mohe, pea ko hono faingamalie ia ke tuku ange ai. Pea fai; naa nau hau o nau tali ae fohe, ae palevaka, ae tata, ae mea kotoape, o nau veteange ka nau hola kinautolu ki Lofanga. Pea tekina a Muni kae mohe pe, pea nae mei mole aupito ka ne taeoua ae patato ae mafoai kumate i he liu, he kuo mei ngoto. Pea a hake ai ia o ne ilo leva ae mea kuo fai. Monu oku kei ha sii a Kao; o ne hanga leva o ohu. Ko ene kaponga pe taha kuo maha ae katea; pea laka mai ki ama, o ne ai hono tataha pea maha moia: pea ne toki hae ae teletelekanga o hua hake aki ki Lofanga.

Nae tau atu kuo pouli, pea hake ai ia ki uta, o tuu o faaki ki he fuu fusi i honau vee fale, kae felauaki pe ae ongo matua. "Mea malie ae mole ae tama ni, he oku ikai ilo pe koe foha o hai, ka ta mei mate noa aipe kitaua." Pea ko ene toki ilo eni e Muni, oku ikai ko ene matua kinaua, o ne ku atu leva o pehe, "Mo tala mai mua, pe kohai eku matua kau alu o kumi ki ai." Pea na talaange, "Ko hoo motua oku i Tongalahi, pea kapau te ke alu ki ai, pea ke tau i he matafanga ko Telio i Hihifo; pea ka ke ka sio ki ha veka oku lele, ke ke muimui ai, he koe hala ia ko homou api."

Pea heka leva a Muni mo ene Fisi ki ha hamatefua o na folau ki Tongatapu. Pea i heena tau atu ki Telio pea fekau e Muni ke hopo ae Fisi o vili ae taula. Pea hohoka fano ia o ikai lava—oku kei ilonga pe i Telio—pea ne kaila ange, "Ta koe funga maka ae mea ni ia!" Pea toki hopo mai a Muni o ne ai ene hoka pe taha pea mei ngalo ae fuu okooka—aeni ia ae fuu luo oku ikai iloa hono ngataanga i onoponi.

Pea hifo atu ia o ne sio ki ha veka oku lele, o ne muimui ai pea faifai pea puna ia o to ki ha ngapulopulou. Pea hanga a Muni o ne huai hake ae fangu

cursion to the island of Meama, and when they reached it, they told Muni to stay and look after the canoe, as they knew that he would go to sleep, and then would be the opportunity to set it adrift. And they did so; and they arrived and they removed the paddles, the sculling oar, the bailing scoop, and everything, then they untied the canoe and fled to Lofanga. And Muni drifted about, and still he slept, and was nearly lost, but for the noise made by a broken bowl in the hold of the vessel, as it was nearly swamped. Then he woke and knew what had been done. Lucky was he as Kao island was still in sight, and he bailed out the water. One scoop of the water and empty was the larger hull of the double boat; then he went to the other side and one big scoop and that hull was empty; then he tore up one of the poles connecting the two hulls and sculled for Lofanga.

He reached there after dark and went on shore, and stood and rested against the big banana tree by their house, while the man and his wife talked to each other. "What a good thing the lad slept, as it is not known whose son he was, and we who had nothing to do with it nearly died." That was the first time that Muni had heard that they were not his parents, and he entered and said, "I want you to tell me who my parents are, so that I may go and seek them." And they told him, "Your father is at Great Tonga, and you may go there, and anchor at the beach called Telio in Hihifo; and if you see a rail running along, you follow it, as that is the road to your home."

Muni and his Fijian went on board their sailing canoe and sailed for Tongatabu. And when they arrived at Telio Muni told the Fijian to jump out and bore down the anchor stick. And he tried to bore into the rock and was not able—the marks can still be seen at Telio—and he shouted, "Why, all this surface is stone!" Then Muni jumped ashore and he shoved once, and the boring pole nearly sank out of sight—making the big hole that no one knows the bottom of these days.

And he went on shore and he saw a rail, that was running along and he followed it; after a time it flew and entered a bower. And Muni lifted up

oku tokoto ai ene motua; kuo hange ha sala a hono fuu kava. Pea ne alu atu o na feiloaki, ka nae ikai ilo e Motukuveevalu ko hono foha: ka i he toki fakamatala a Muni naa ne manatu, o na toutou fekita mo talanoa.

Pea pehe ange e Muni ke ne ui honau kainga ke nau hau, kae alu ia o eva. Pea taofi e Motuku, ka oua te ne lea lahi, he koe toi oku fai; pea ko hono uhinga ia o ene nofo i he ngapulopulou naa ilo e he hau. Kae asili kaila ai a Muni, "Tuu pe o ui hotau kakai, kau alu au o kumi ha taha ke ma fai." Ko ene pehe ke kumi a Punga o tautea.

Pea koe api o Punga ko Poha; nae tuu ai hono fuu lotoa, pea nofo ai hono kau sinifu. Nae tuu ai foki ha fuu kava fakaulia hono lahi, aia nae tau ai ha fuu taunga, kaeumaa ene peka tea naa ne fakailonga aki. Pea faifai pea au atu ki ai a Muni, pea ta kuo alo a Punga o heiatu i Halakakala. Pea ne tukituki ki he matapa, pea hau ae kaunanga ke vakai, naa kuo ake mai ae aalo. Ka i heene sio kia Muni naa ne ioho, "Ae fuu matamahae ni ko hoo hau mei fe?" Pea tali e Muni, "Too atu e matapa!" Pea pehe atu e he kaunanga "Ae matamahae ni ke ke puna o alu, ikai oku ke ilo koe api eni o Punga?" Pea tali e Muni, "Oku ou ilo koe api o Punga, ka te too pe ae matapa, naaku hae." Pea uulu mai ae kau sinifu o nau vangia ia, o nau tala ke ne puna e he fuu matamahae. Pea akahi e Muni ae matapa o puna ki he matafale o ne tohotohoi ae kau sinifu; o ne toki hamusi fakanimataha ae fuu kava, aia ko hono fuu luo oku kei ilonga i Poha. Pea ne pehe ki he kau sinifu, "Ka hau a Punga o ita, tala ke ne tuli hake ke tauaki tangata."

Pea malanga ae taunga i he taaki oe kava, pea sio ki ai a Punga, o ne pehe, "Tama, oku kaina ape a api." Pea ne vakai oku puna mai ene peka tea, o ne talotalo, "Kapau oku ikai ha mea e hoko, e tautau i he kofe loa, pea kapau oku pausiia a api, te ne tau i he masilia." Pea tonutonu mai pe ae

the creeper and his father was lying underneath; his beard was like a big head wrap. And he went and spoke to him, but Motukuveevalu did not know that it was his son: but after Muni had explained he remembered, and kept kissing and talking to his son.

And Muni asked him to call his relations for them to come, while he went for a walk. But Motuku stopped him and asked him not to speak loud, because he was in hiding; that was the reason why he was sitting in the bower, lest enemies know and come. This made Muni speak louder. "Stand and call our relations (or friends), while I go and seek some one to fight." He meant to go and look for Punga to punish him.

The home of Punga was Poha (in eastern Tongatabu); there stood there his big enclosure, and his concubines dwelt there. And a wonderful big kava plant grew there, on which hung a cluster of flying foxes, including one white one, which marked the place. After some time Muni reached the place, and he found that Punga had gone to catch fish at the reef Halakakala. And he knocked at the door and a female servant came to see, if the fisher had returned. But when she saw Muni she screamed, "Oh, the big torn eye where has he come from?" And Muni replied, "Open the door!" And the servant answered, "This torn eye, you fly away and go; don't you know that this is Punga's place?" And Muni replied, "I know that this is Punga's place, but open the door, so that I may enter." And the concubines all swore at him, and they told him to be gone, the big torn eye. And Muni kicked the door and it burst open and fell on the threshold and he raped the concubines, then he pulled up with one hand the big kava plant, the great hole that he made is still seen at Poha. And he said to the wives, "When Punga comes back and is angry, tell him to chase me and we will fight man to man."

The cluster of flying foxes rose when the kava was pulled up and flew to Punga, and he said, "Lad, very likely there are people at our place." And he saw that his white flying fox was flying to him, and he made a guess, "If nothing has happened he will go and hang on the long bamboo, and if

peka o tau i he masila: pea pehe leva e Punga, "Kohai ae eiki moe eiki oku i api!" o ne heuaki leva o nau foki. Pea nau tuutope o fesi fohe pe ki uta.

Pea hake ia ki hono api, oku tangiloa pe ene sinifu, o ne fehui pe koeha. Pea nau tala koe siana matamahae kuo ne hau ki heni o kakai kimautolu; pea kuo ne taaki ae fuu kava. Pea fehui e Punga pe oku tuku ife; pea nau tala ange kuo alu pe moia.

Pea tuli hake ai a Punga o ne mau atu a Muni; kuo ne hae ua ae kava o tutui i lalo mo uta aia oku kei ilonga koe ongo tafungofunga i he hala i Holonga. Pea ne pehe, "Koeha ho faiva ke ta fai?" Pea tali e Muni, "Ha mea pe, ha koe tau pea tau; pe ko ha fuhu pea fuhu; pe fangatua pe ha!"

Pea na fangatua; pea ko ena pipiki atu pe, kuo hiki e Punga a Muni o liaki. Pea i hono hahau nae tuu pe a Muni, pea ne toki hiki a Punga o liaki—koe liaki ka ko ha liaki! he nae molu pe a Punga i hono tupei, teeki haaki. Pea ne foi aipe o tangi tautau hifo, "Hau a koe Muni, kau Punga pe au." Pea tuku hifo o ikai haaki: Pea koia oku molu ai ae punga i tahi, pea vaivai ae kuma punga.

Pea nofo ai nofo ai a Muni, pea teu folau ke alu o ave ene Fisi ki Ono. Pea na tau atu ki ai, ta kuo osi ae fonua i he kai a ha fuu kuli: pea fekau e Muni ke alu ae Fisi ki hono kainga kae tokoto pe ia i vaka. Pea alu atu ia, pea oho mai ae fuu kuli o tamatei o toho ki hono ana ke kai.

Pea fiu a Muni i he tatali, pea ne hopo atu ai ki uta ke alu o vakai. Pea ikai te ne ilo ha taha, ka ne fakatotolo atu ae topuvae oe tangata. Pea iloange naa ne sio ki ha toto i he hala, o ne fakatotolo atu o au ki he ana oe manu. Pea ne ui ki he Fisi; pea puna hake ae fuu kuli ke uu, pea ne puke hono

there is anything wrong he will hang on the "bamboo fishing rod" and the flying fox came straight and hung on the bamboo fishing rod: and Punga said, "Who is the chief of chiefs that is at my place?" and he took in his fishing net and returned. And stood and paddled and in the hurry broke the oar.

And he went up to his home, where his concubines were wailing, and he asked what was the matter. And they told him a fellow with a torn eye had come and violated them by force; and had pulled up the big kava plant. And Punga asked where it had been put, and they replied he had taken it with him.

And Punga chased Muni and caught him; he had torn the kava plant in two, and shaken off the soil to seaward and inland making the two mounds which are still to be seen on (either side of) the road to Holonga. And he said to him, "What are you clever at so we can compete." And Muni answered, "Anything, if it is fight then fight, if boxing then box; or wrestling or what!"

And they wrestled; and when they clung together, Punga lifted up Muni and threw him. And when he approached Muni stood, and then he lifted up Punga and threw him—a throw, such a throw! Punga was made soft by his shake up, but not overcome. And when overcome and hanging on still cried, "Come on Muni, I am still Punga." And he was put down and not thrown down with violence: The coral (punga) in the sea is still soft, and the coral rat is weak.

Muni dwelt there and dwelt there, and then went for a voyage to take his Fijian to Ono island, Fiji. And when they arrived there they found that all the people of the land had been eaten by a big dog: and Muni told the Fijian to go to his relations, while he lay down in the vessel. And the Fijian went, and the big dog jumped on him and killed him, and dragged him to his cave to eat.

And Muni got tired of waiting, and he jumped on shore to go and see what was the matter. And he found no one, but he traced the footsteps of the man. And suddenly he saw some blood on the road, and he traced it to the cave of the animal. And he called the Fijian; and the big dog jumped up to bite him, and he

ngutu o hae ua, pea ne ilo ai, ta kuo keina ene Fisi. Pea foki ia ki vaka kuo mamahi, o ne veteange o tokoto aipe ke mate: pea tekina o talu ai.

KOE LAVE O MUNIMATAMAHAE

Alu e vaka pea po taha,
Pea hokosia a Fahamofaha,

Pea nau to tefito i ama.
Omi ai e fefine o tafa.

Ta nae alu nae feitama,

Li ai Muni he loto moana.
Hao ai tae kai e ha anga,
Kaka tafea hifo ki Lofanga.
Hifo mai e unoho ena ama.

Oku lili foki ihe funga maka;

Oku tosi pe kiu hono mata.
Ave ai o ohi ena tama,
Ohiohi pea tupu kafakafa;
Maumau hono mata tangata,
Ka kuo mahae e mata e taha.
Pongipongi nofo mai e tangata
Koe tala fatongia ki Lofanga:
"Ko hotau alafolau e langa
Pea au hono faahi e taha."
Pongipongi fesi e niu kakafa,
Taaki e koka fale mei hala,
Pea langa pehe he aho e taha.
Oku ita nai hono tekakava;

Ongo matua pei mo omai,
O tala mai haaku tamai
Keu alu au o kumi ki ai."
Koe Fisi pe naa na omai;
Tau i Telio pea hifo mai;
Fai e taula peą tala mai:
"Ta koe funga maka e mea ni."
Hopo ai Muni o ne vili taki,
A ene ava he matatahi.
"Ka puna ha kiu pea ke vakai,
Koe hala ia ki homou api."
"Ala Motuku, ke ke a mai
O fakaui hotau kakai;
Ka toe ha taha pea omai,
Kau alu o eva i hala lahi
Pea kumi ai taha ke ma fai;
Alu ki Hahake ene langovaka."
Ka oku aalo i Halakakala;

seized it by the mouth and tore it in two, because it had eaten his Fijian. And he returned on board very sad, and he unmoored the canoe and lay down to die: and since then he has been drifting.

THE CHANT OF MUNI-OF-THE-TORN-EYE [108]

A vessel sailed and was one night out,
And came to pass by the reef Fahamofaha,
And there was no food aboard.
Then they brought a woman and cut her up.
When she went aboard she was pregnant,
And they threw Muni into the ocean.
Escaped being eaten by a shark,
And drifted down to Lofanga island.
Down came a man and his wife torch-fishing.
(Muni) was thrown upon the base of a rock;
A plover had pecked his eye.
They took and adopted him as their son,
Cared for and he grew big;
Spoilt was his man face,
As one eye was torn.
One morning came a man
To tell of compulsory work to Lofanga:
"A boat house to be built
And you are to build one side."
In the morning cut down a big coconut,
Cut it down for a house near the road,
And built like this in one day.
"Angry as though it was you that was hot;
Well, come you two people,
And tell me who my father is
For me to go and seek him."
He took a Fijian with him;
Anchored at Telio and went ashore;
Put down the mooring stake and said:
"Why this surface is stone."
Jumped on it Muni and bored a hole,
And he took it on shore.
"When a plover flies watch,
(For) that is the road to your home."
"Dear Motuku, wake up
And call our people;
Bring any that are left,
While I go for a walk on the big road
To seek some one for me to wrestle;
Go to Hahake to fight the conqueror."
But was paddling he at the reef Halakakala;

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[108] Reprinted from the original Tongan as published in the Catholic magazine Koe Fafagu, vol. 4, pp. [146, 147], 1906. The pages are unnumbered and follow the list of titles at the end of the volume. Translated by Miss Beatrice Shirley Baker.

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539 **Oku tuupe ene fuu kava,**
Oku taupe peka hono kata;
Ala o taaki faka nima taha.
Pea fai atu leva ene tala
"Koau ko Muni lauloto taha.
Ka hau anai Pungalotolava,
Pea tuli hake pe kihe hala,
Tuli hake ke taunga tangata."
Pea tuli hake ai o moua:
Tuu ai Muni o na fangatua,
O lieliaki o maolunga;
Pea fai hifo ene launga:

"Hau koe Muni hotau fonua;
Kau punga i tahi punga i uta."

Stood there his big kava plant,
The bats hanging from its branches;
(Muni) uprooted it with one hand.
Then he told his tale
"I am Muni the meditating one.
Should Pungalotolava come,
Then send him to the road,
Send him to the fighting place of men."
And Muni was chased and overtaken:
Muni stood there and they wrestled,
Swung to and fro and were strong;
Then (Pungalotolava) voiced his plaint:
"Come as Muni to our land;
I will be coral on sea and shore."

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THE ADVENTURES OF LONGOPOA AND KAE[104]

In addition to the versions of the adventures of Longopoa and Kae 539
published herewith, two other versions were obtained, one from Sakalaiia [124]
Vao of Felemea, Uiha, Haapai, and the other from Josiah Paluto, of
Pangai, Lifuka, Haapai. These versions differ but slightly from those [128]
which I reproduce. The differences are set forth below.

Vao's story characterizes Loau as the Tui Tonga and states that he had two residences in Tongatabu, Fualu near Pea and Fonuamotu in Mua. The vessel that Loau sailed in is called a *tongiaki,* which is the ancient type of double canoe. The statement in John Tupou's version that Loau sailed in a *kalia* (the double canoe introduced from Fiji) is an anachronism. Loau's vessel, in Vao's version, approaches a reef on which are a pandanus and a great rock. Loau ordered his crew to go on to the reef. As the vessel touched, two men leaped ashore, Longopoa into the pandanus tree and Kae on to the great rock. The vessel with all aboard plunged to the bottom of the sea. Kae escaped from the island of the huge bird *kanivatu* by clinging to the feathers on the under side of one wing of the bird, instead of to the feathers on the leg or on the breast as in other versions.

Vao develops somewhat the initial conversation between Sinilau and Kae, making the former apologize for the poverty of his really prosperous community and the latter tell of the fate of Loau's expedition to the edge of the world. According to Vao's version, upon Kae's departure, Sinilau instructed him to go with the twin whales to the weather shore of Tongatabu, but Kae disobeyed and went to the lee shore. Kae was requested to send back some turmeric and in addition the articles enumerated in the other versions. The ingratitude of Kae is magnified in Vao's version by putting in his mouth the following words about Sinilau's rooster which he heard crowing at dawn: "At daylight I shall kill and eat that rooster for he crows like Sinilau's rooster." At daylight, however, Kae saw that he was in truth back in Sinilau's house, so he sat humbly with bowed head and felt very sorry for his misdeeds. Soon Sinilau entered and upbraided him, and finished by giving Kae to his followers, who took him outside and killed and ate him.

Paluto's version dwells upon the mockery of Loau's people over the farewells that were said preparatory to the make-believe voyages indulged in by Loau upon the surface of the artificial pool in Haamea in Tongatabu. Finally the remarks reached Loau's ears and he resolved to take the scoffers on a real voyage to the horizon. Fiji is mentioned as one of the

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[104] An English version of this tale appears in Folk-Lore, vol. 28, pp. 94-99, 1917, signed by [113]
the Reverend G. Brown.

539 places passed by Loau's vessel on its ill-fated cruise. The loss of the vessel is attributed to a whirlpool at the place where the earth and sky meet. Kae leaped into a pandanus tree and Longopoa onto a rock. The timidity of the gods is emphasized, for they fled in alarm when Longopoa crowed like a rooster, because they feared that dawn was approaching.

The Samoan gods, assembled by Sinilau, collected at night the excrements of the people who had partaken of the slain whale and placed Kae on top of the load. Kae was eaten by the Samoan gods at Sinilau's command. The excrements were dumped into a river and the deceased whale was reconstituted. The basket made by the Samoan gods for collecting excrements is said to have originated a type of basket (the *fakahunga*) in common use today, but of course for other purposes.

KAE AND LONGOPOA[103]

Loau, the king of Haamea (in Tongatabu) made known his intention of taking a journey. This journey was to the horizon, but it was not known to the people that such was his destination. He gave instructions that they drag his double canoe (*kalia*) into the sea and that Kae and Longopoa, his attendants (*matapule*), announce to their relatives that the voyage they were about to make was only to Haapai or Vavau. The canoe was loaded and they embarked.

Loau gave instructions to Longopoa and Kae that they were to inform him when land was sighted and more especially when they were opposite Haapai. Soon they were abreast of the Haapai islands and Kae informed him saying: "Loau, here we are at Haapai." Loau answered: "It is well. Let us sail past the shore." They continued on their journey, therefore, without stopping and the crew concluded that they must be bound for Vavau, since they had not stopped at Haapai.

Vavau was sighted and Kae went and informed Loau: "Here we are abreast of Vavau." Loau made reply: "It is well, but let us sail on past the shores." They continued on their voyage and Niuatoputapu came next into sight. Longopoa now felt a longing desire to see the shores of Tongatabu again, for Vavau had long since sunk from sight. "Perhaps," he thought, "Samoa is our destination." When they were opposite Niuatoputapu, Kae went and informed Loau, who answered: "It is well, but let us sail on past the shore." They voyaged on until Samoa was in sight. When close to the shores Longopoa informed Loau, who instructed thus: "It is well, but let us sail on past the shore." During all of this Loau was lying on the deck of the vessel.

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[103] Told by John Tupou, of Nukualofa.

As they voyaged on the two friends, Kae and Longopoa, began to 539 ponder where they were going. Suddenly Niuafoou came into sight and they informed Loau: "Here we are opposite Niuafoou." Loau answered as hitherto: "It is well, but let us sail on past the shore." Next Uea was sighted and they informed Loau: "Here we are opposite Uea." He answered: "It is well, but let us sail on past the shore," and they travelled on, until suddenly Futuna was sighted and Loau was informed: "Here we are abreast of Futuna." He ordered thus: "It is well, but let us sail on past the shore."

On and on they sailed, entering a red sea. "Here we are in a red sea," Loau was notified. He gave his customary answer: "It is well, but let us sail on." So, on they went, until they entered a sea where pumice was floating on the water. Loau was informed: "Here we are in the sea of pumice," but he only replied as usual: "It is well, but let us continue on our voyage." Next they entered a white sea and Loau was informed. He replied: "It is well, but let us sail on." They journeyed on and came to the horizon. Loau was told: "We have arrived at the horizon." He now stood up and looked about him, but again he gave instructions to continue the voyage.

As they travelled along they came to a great whirlpool at the end of the [823] sky. That is where the waters go when the tide is ebbing in Tonga, and when the tide is flooding the waters return from there. There stood at the edge of the whirlpool a pandanus tree and a large stone. Loau now instructed his men to guide the double canoe straight into the whirlpool. The double canoe sailed along and entered the center of the whirlpool. Longopoa jumped for his life and clung to the large stone. Kae jumped too and clutched a branch of the pandanus. They remained there until the day drew into night.

Kae then said to Longopoa: "I shall swim, for why should we remain here, since Loau and our friends are surely lost. Let us find a means of escape." "Yes," said Longopoa, "let each shift for himself." Kae immediately jumped into the water and swam away, but Longopoa remained for awhile.

At midnight Kae landed on a sandy island. As he reached the shore he discovered lying there a large man-eating shark (*tenifa*), a smaller shark, and a whale, all dead. As Kae arrived there nearly dying of hunger, he pinched off some large pieces of flesh from the carcasses and lay down and ate them. After he had eaten he slept. This island was the dwelling place of a huge bird called *kanivatu,* which fished for the animals that Kae saw dead on the shore. Early the following morning the *kanivatu* awoke and preened its feathers preparatory to flight. It thereby awakened

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539 Kae, who sprang forward and clung to the bird's leg. At daylight the *kanivatu* flew away with Kae clinging to it. After it had flown a considerable distance Kae looked down and saw that they were near Samoa. He could even recognize the premises of Sinilau. He therefore loosened his hold and dropped.

He proceeded to Sinilau's house and found Sinilau sitting there. The latter questioned him saying: "Kae, where did you come from?" Kae replied: "I went on a journey with Loau to the horizon. All of the boat's crew have perished with the exception of myself, who was saved by the *kanivatu*." "Well done," said Sinilau, "that you have arrived safely. You must now stop here and live with us." So Kae remained in Samoa, but after three days he wept.

Sinilau asked: "Why are you weeping, Kae?" Kae replied: "I want to go to Tonga." Then Sinilau said comfortingly: "Very well, you shall be taken there tomorrow." Kae pondered in his mind how he was to be taken, as Sinilau had no boat. The morrow dawned and Sinilau said: "You are leaving today to return to your relatives in Tonga."

Then Sinilau called his two whales. The name of one was Samoa and the name of the other was Tonga. Something like a large platform was then placed on their backs. Kae went and sat thereon. Sinilau then instructed him: "Kae, you are going to Tonga, your country. You must tell the whales in what direction they should go to arrive at your island and just where they should land you. Upon your arrival among your relatives in Tonga, I beg of you to be so kind as to fetch a bunch of coconuts, some unprinted tapa, and a flooring mat (*takapau*) for the two whales to bring for me." To this very moderate request, Kae answered: "Very well." Sinilau instructed him to first bring what he asked for to the whales and then go and meet his relatives. Kae assured him: "It is all right. I will do so."

So Kae and the two whales voyaged to Tongatabu, arriving at the tidal flats of Poloa, for Kae was a man of Fatai, a village not far distant. When they arrived the tide was out, so the whales waited in the deep water, while Kae went ashore and visited his relatives. He related his experiences, saying: "Loau and his party have perished. Now you must depart and make known to the people at Matafonua, also Lakepa, Fouheki, and Napua, that they should come, so that we may all go and slaughter the whales which are at the beach."

The people came with axes, spears, and sticks, and they beat and speared the whales. Tonga was killed, but Samoa escaped. As they cut and ate Tonga, Samoa tried to escape and succeeded. Many spears and axes pierced his back and he was badly beaten, but in spite of his wounds he escaped, while Tonga was being cut to pieces and eaten by the people. 539 The struggles of the whales made the fishing pool which is now to be seen in the middle of the tidal flats of Poloa.

Samoa returned to Sinilau in Samoa, who inquired how he came to have spears sticking in his back. Samoa said that it was the work of Kae and that Tonga had been killed. "I escaped to tell you," said Samoa. Then Sinilau asked Samoa: "Where is my bunch of coconuts, my flooring mat, and my unprinted tapa?" Samoa replied: "Kae did not bring them." Sinilau then approached and extracted the spears from Samoa's back and told him to feel comforted for Kae would be fetched and punished and Tonga would come to life again.

Sinilau ordered the gods of Samoa to assemble at his place. When they had all gathered there, Sinilau informed them: "You must all go to Tonga, for there is something there that grieves me much. You must turn aside first at the islands of Hunga Tonga and Hunga Haapai. There cut some coconut leaves and plait them into two baskets. Carry each lengthwise on a pole between two bearers. Then you must go about and collect the dung of the people who partook of Tonga, starting in Hahake (eastern Tongatabu) and ending in Hihifo (western Tongatabu). You must put Kae on top of the load in one basket."

The gods went to Tonga and carried out the instructions of Sinilau. They brought back Kae with them and took him at once to Sinilau. Then Sinilau rebuked Kae saying: "Why did you kill my whale, Kae? Why did you deceive me?" Kae was silent and made no reply. Then Sinilau said to his followers: "There is your share," meaning Kae. They fell upon Kae and killed and ate him. Thus perished poor Kae. Sinilau then threw the baskets of dung into his well and his whale Tonga was reconstituted and came to life again. This is the end of the tale about Kae.

Now let us turn to Longopoa. For some time after Kae had swum away Longopoa pondered and thought: "Now that Kae is gone, what shall I do?" Finally he, too, jumped into the water and swam off to a small island. There was only one tree on the island and it was a *puko* tree. Longopoa looked about the small island, but failed to find any human beings. Longopoa then wept and the *puko* tree addressed him, saying, "Longopoa, why do you weep?" Longopoa answered: "I am dying of hunger." Then the *puko* tree again spoke, saying, "Why don't you prepare an oven?"

Longopoa prepared an oven by heating stones. When it was hot, he said: "This oven is hot, but there is nothing to roast in it." Then the *puko* tree spoke, saying: "Come and break off one of my branches and roast it." Longopoa broke off a branch, took it to his oven, broke it into

539 bits, and roasted it. A little later the *puko* tree bade him to open the oven, as the food was cooked. Longopoa obeyed and was astonished to find it full of roast pig, fowls, yams, *kape* (*Arum costatum*), and taro. Longopoa sat down and ate. He was delighted, as he had no idea that there would be any food in the oven when he opened it, since all that he had put into it was the branch of a *puko* tree.

After he had satisfied his hunger, he lay down and slept. When he awoke, he wept again. The kindly *puko* tree inquired, "Longopoa, why do you weep?" "I want to go to Tonga," answered Longopoa. Whereupon the *puko* tree said: "Stop crying. Wait until the gods go fishing tonight. Then ask them to let you carry the basket for their fish. You must open one end of the basket for the fish to drop out, so that the basket is not filled too quickly, for when it is filled they will cease fishing. Thereby the gods will go on fishing until Tonga is reached. When you are opposite your home, drop the basket and run. Crow like a rooster from the shore, so that the gods will think it is near daybreak." The *puko* tree also told him to break off a branch to take with him to Tonga. Upon his arrival in Tonga he was to plant this before he went to greet his relatives, in fact, he was to plant it while it was still dark. "Then," said the *puko* tree, "you can depend upon the tree that grows to produce food. If you first greet your relatives and then plant the branch after day has dawned, you will not be able to depend on the tree to produce food."

Longopoa sat and waited for the fishing to begin. As it became dark the light of the gods' torch appeared. Longopoa then arose with the *puko* branch in his hand and departed. "*Puko* tree, good-bye. I shall never forget your kindness," he said. The *puko* tree replied: "Longopoa, farewell, and may you do my bidding, so that your relations will inherit my love for you in your time of need."

Then Longopoa went and he carried the fish basket of the gods. The fishing continued so long that the shores of Samoa were reached. Then the gods questioned Longopoa: "How is the basket of fish?" "It is not yet full," replied Longopoa. The fishing was continued and, as Niuatoputapu was approached, they again questioned Longopoa, saying, "Longopoa, how is the basket of fish?" Longopoa again replied: "It is not yet full." So they continued fishing until they reached Tonga. It was still dark as they neared the shore. Again they inquired: "Longopoa, is our basket full?" and again he replied: "Not yet."

Then Longopoa jumped overboard and ran ashore. As he ran he crowed like a rooster. The gods remarked to each other that it must be near sunrise and that they should hasten home before the day dawned.

As Longopoa went his way, he forgot the instructions of the *puko* tree 539
to first plant the branch before greeting his family. Instead he went first to
greet his relatives. As day dawned Longopoa remembered the branch and
hastened to plant it, but it was then too late. This is the reason why the [824]
puko tree today does not produce food, as did the *puko* tree of old. It is
because Longopoa failed to obey the instructions of the ancient *puko* tree.

KOE FOLAU A KAE	THE VOYAGE OF KAE[106]
Vaka ne fau i Haamea,	Vessel was built in Haamea,
Fai la uta pea fakaheka;	Hoisted sail inland and loaded;
He vaka ne hai uta ki he lepa.	The vessel that took cargo in a pool.
"He fonua koeni e fakahela,	"This land is tiresome.
Taki taha ngaohi haane mea	Let each person prepare his own things
Ka tau folau ki he puko lea;	For us to voyage to the talking *puko* tree;
Tuku Tongatapu ka tau lelea."	Leave Tongatabu and run before the wind."
Tupa!	Clap![107]
Haapai e ka fotuaki,	Haapai was sighted,
Vavau e ka fotuaki,	Vavau was sighted,
Fai mai e tala a toutai.	Reported the navigators.
Kalo mai pe Loau, "Ikai,	Shook the head Loau, "No,
Koe loi e tuunga toutai.	The lies of the navigators.
Tau ave e kainga ni,	Let us take these friends,
Ke tuku ki tafatafaakilangi."	And leave (them) at the horizon."
Tupa!	Clap!
Pea uli hifo honau vaka;	And steered down their vessel;
Pea hokosia e tahi tea,	And arrived at the white sea,
Pea moe tahi fuofuanga,	And the floating pumice sea,
Moe tahi pupulu nae tala.	And the slimy sea that was foretold,
"Tutuu ki tahi mo eua!	"Stand to sea and ward off!
Koeha hoomou tangi na?	Why are you crying?
Ka ikai ko honau kaka	Is it not the treachery of the navigators
Pea tau mole fua ai a!"	Whereby we will all be lost!"
Tupa!	Clap!
Fokihanga folau e fuu fa;	Turning place of voyagers is the great pandanus tree;
Pea fihi ai honau fana.	There became entangled their mast.
Longopoa mo Kae e kaka;	Longopoa and Kae climbed;
Ne na feohofi ki hono vaa,	They swarmed into its branches,
Pea na tekena ai o ata.	And they pushed the vessel free.
Mole ai i he langi nae ava,	It was lost through the sky opening,
Koe potu fonua oe vava;	Into the land of space;
Koe moleanga ia oe vaka.	That was the cause of the loss of the vessel.
Tupa!	Clap!
Longopoa mo Kae, ongo otua,	Longopoa and Kae, two gods,
Ha ongo siana koia e ula,	Those two men were clever,
Kuo malie ena fakauta.	Well done was their meditation.

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[106] Reprinted from the original Tongan recitative as it appears in the Rev. Dr. J. E. Moulton's Koe Makasini a Koliji, vol. 3, pp. 58-61, 1876. Translation by Miss Beatrice Shirley Baker. [113]

[107] Each verse terminates with the word "tupa," which means "clap" and is the signal for the accompanists to beat with sticks on a mat. [533]

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"Hau ta talia e tahi ka hua, Pea ta kakau ai kitaua, Taki taha kumi hano fonua." Tupa!	"Come, let us await the flooding tide, And we two swim in it, Each seeking a land of his own." Clap!
To hake a Kae ene kakau; Tuuta he motu ko Kanivatu, Oku oneone ikai hakau. Oku toka e tofuaa e valu, Moe neiufi ape e teau. "Hoto fakapo, heto maumau! Naa mau kita e he Kanivatu." Tupa!	Came up Kae from his swim; Landing at the island of Kanivatu, Sandy with no reef. Aground were eight whales, And *neiufi* fish about a hundred. "My murder, what a waste! I may be caught by the bird Kanivatu." Clap!
Mohe Kae he vahaa tofuaa. Hau e manu ene siutaka. Taomia Kae pea katakata, "Toki i ai ha manu kafakafa. Mau hifo maate muavaka, Ke ilo e Tonga e mea taha." Tupa!	Slept Kae between two whales. Returned the bird from its fishing. Lay under (it) Kae and laughed, "Was there ever such a bird enormous, I wish that I might seize it for my token, To let Tonga know one thing." Clap!
Teitei mafoa mai e ata, Tutufulu pea akaaka, Teitei puna pea kapakapa; Piki ai Kae hono fatafata. Siu pe manu he loto moana, Kae taupe e fuu tangata; Tepa hifo ki he oneone pata, Fakatopatu i Akana. Pea alu ai ene uhu kava Kia Sinilau, pea na takanga, Tupu ai hono matatangata; Kae nae ikai alofi ha kava. Tupa!	Preparing the break of dawn, Preening and stretching, Preparing to fly, fluttering; Kae holding on its breast. Fished the bird over mid-ocean, While hanging the big man; Glancing down to the coral sand, Falling with a thud at Akana. And went to get his morning kava With Sinilau, who befriended him, And gave him social standing; But Kae did not sit in the kava ring. Clap!
He ika a Haamoa ne fafanga, Koe longouli moe tofuaa, Momoi ki vai kele ke tataka.	Fish of Samoa were fed, The longouli and the whale, In a small muddy water hole which they unsettled.
Mau ai e Haamoa o tafa, Pea omi ai a hono alanga, Pea ave o tau i fale fata. Koe tama to he mehekitanga	(Whale) caught by Samoa and divided, And brought was its shoulder And hung in the house loft. The adopted daughter of Sinilau's father's sister
Too leva fakamaanga taha, Pea alu ai kuo feitama; Fanau hifo koe mahanga, Ko Tonga mo Tununga-tofuaa. Tupa!	Swallowed it at a mouthful, And went away pregnant; Gave birth to twin (whales), Tonga and Tununga-tofuaa. Clap!
Nofo ai Kae pea fie alu; Fai ene tala kia Sinilau, "Ke omai ha mahanga tatau, Keu ai heka ange ai au, Ke tala ki Tongatapu, Koe taulua a Sinilau Koe mea malohi ange fau." Tupa!	Dwelt there Kae but wished to go; And he asked Sinilau, "To bring the twins alike, For me to ride on, And I will tell Tongatabu, That the yoke of Sinilau's Is wonderfully strong." Clap!

Fai ai e tala e Sinilau,
"Tununga mo Tonga, ke mo fekau;

Ave a Kae ki Tongatapu,
Pea mo iloa mai foki au.
Tutuu leva o tofusi atu.
Omi e fuhi niu moe fangu,

Moe fetaaki moe takapau;
Ho tuku mesini etau folau,
Omia keu alu atu."
Tupa!

Ko Vavau e, teletele vaka;
Haapai e, teletele vaka;
Fotu Tongatapu i taumua na:
"Tununga mo Tonga, ki he toafa,

Kau alu ki Haamea o tala,
Oku ma omai moe mahanga,
Ko Tonga mo Tununga-tofuaa."
Tupa!

Tuuta Kae o kave kalanga,
"Osi mai Haamea, o mamata,
Mou tanaki huo toalanga,
Fofoa kofe pea aulala,
Ke tau toho na atu hoku vaka."
Tupa!

Pea hao a Tonga o tala,
Nofo mai Sinilau o fetapa,
"Tonga e, komaa a Tununga?"
"Mea mai koe ki hoku tua;
Ne fele e tao mei olunga.
Ikai ne taofia kimaua?
Pea kuo moua ai Tununga,
Kae hao mai Tonga koe ula."
Tupa!

Nofo Sinilau pea launga,
"Haamoa, tanaki e otua,
Pea tanaki ki Hunga mo Hunga;
Pea mou langa kato ai mua,
Ae polopola oku loua,
Pea fakakavei o tui ua,
Fakaloloa ki mui mo mua,
Pea tuku leva koe fakahunga."
Tupa!

Pea mou fono i Muifonua
Pea fua e fao mei Eua,
Pea fao ai a Fangaleounga,
Pea fao ai mo Hihifo fua,
Pea fakamui fao a Napua,
Pea hili ai Kae i olunga."
Pea toki o tuunga otua,
Kae ngalo e nifo i loto Mua.
Tupa!

"Sinilau, ko kimautolu eni;
Oku mau omi ae tangata ni."

Then spoke Sinilau,
"Tununga and Tonga, you go on an errand;
Take Kae to Tongatabu,
But remember to return for me.
Stand up and go.
Bring a bunch of coconuts and scented oil,
And uncolored tapa and coconut mats;
And leave satiated for our voyage,
Returning for me to come."
Clap!

Vavau glided by;
Haapai glided by;
Appeared Tongatabu at the prow.
"Tununga and Tonga, to the shallow water,
While I go to Haamea and tell,
That I have come with the twins,
Tonga and Tununga-tofuaa."
Clap!

Landed Kae and kept shouting,
"Come all Haamea and see,
Collect your weeding sticks,
Bamboo lances, and come in a mass,
For us to drag out my vessel."
Clap!

And escaped Tonga and told.
Sat Sinilau and greeted,
"Oh Tonga, where is Tununga?"
"Observe you my back;
It is thick with lances.
Were we two not challenged?
And Tununga was overtaken,
But Tonga escaped because cunning."
Clap!

Sat Sinilau and complained,
"Samoa, collect the gods,
And assemble at Hunga and Hunga;
And plait a basket first,
The large double basket,
With handles threaded double,
Made long fore and aft,
And call it a Hunga basket."
Clap!

"And you assemble at Land's End
And carry it and fill from Eua,
And fill at Fangaleounga,
And fill at all Hihifo,
And lastly fill at Napua,
And put Kae on the top."
And then went the gods,
But forgot the (whale's) tooth at Mua.
Clap!

"Sinilau, here we are;
We have brought this man."

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Tuu hake leva o fakafetai.

"Tukua hena kuo to mai;
Mou o pea mou uhu mai;

Oua ke aho pea tau fai,

Ta nae hau ko ene lavaki."
Tupa!

Uua e moa—fakaanau,
"Moa koe ka leo tatau
Moe taulua a Sinilau."
Ta nae fai ene amuamu,
Ka oku tokoto i alafolau.

Pongipongi hake o vakai atu,
Oku nofo Sinilau moe fau.

Tupa!

"Matapule koeni e vale,

Osi foki neu toka talaange,
Naiaku fae naa mamate.
Tapuange mo Tongatapu mo Kae,
Koe tua ena he vaka mamate.
Oku keli hono luo i malae."
Pea toki omi o fakataane,

Kae fai ki ai e tutukape.
Tupa!

Omi he kumete o fakatasilo.

Nofo ai Tununga pea kio,
Ka kuo ikai naiono nifo.
"Pe koeha koa ke lilo!
Toki fakamau oka melino
Kae kehe ko Kae ke tuli sino."
Tupa!

KOE FAKAMATALA

Ko Loau koe eiki nae nofo i Haamea, pea naa ne fau ha vaka ke folau i hono lepa, ae lepa koia oku kei ilonga ofi ki Fatai. Ka nae lahi ae lau moe manuki ae kakai ki ai, pe koeha oku ikai ke toho ki tahi ae vaka. "He koe folau i ha lepa ke ha?"

Pea ilo ki ai a Loau o ne fekau ki hono kakai ke nau tokonaki ka nau folau o mamata ki he fuu puko oku lea moe ngaahi mea fakaofo o Pulotu. Pea nau fai; pea i he kite mai a Haapai mo Vavau, nae enginaki ae kau toutai ke nau afe, he oku ikai tau ae vaka moe folau mamao. Kae fakafisi pe a Loau o nau fai atu.

Stood at once (Sinilau) and gave thanks.
"Leave him there as you have brought him;
You go, but return in the early morning;
Wait till day, then we will inquire,
Why he came to betray."
Clap!

Crowed the cocks—like old friends,
(Thought Kae,) "Cocks have voices like
The pair at Sinilau's."
Then expressed a wish he was there,
Whereas he was lying at (Sinilau's) boat shed.
At early morn he looked out,
And saw sitting there Sinilau with his turban.
Clap!

(Said Sinilau,) "This petty chief is a fool,
Especially after my telling him,
Lest my mother be sterile.
With all respect to Tongatabu, Kae (is)
A commoner from a swamped vessel.
Is dug his grave in the green."
Then he was brought and sat with legs crossed,
While he was cursed.
Clap!

Bring the trough and make clear (the water).
Sat (up in it) Tununga and chirped,
But he lacked one tooth.
"What is that to conceal!
I will arrange when at peace
While Kae is seeking a body."
Clap!

THE EXPLANATION

Loau was a chief who dwelt at Haamea, and he built a vessel to sail in his pool, that pool the depression of which can still be seen at Fatai. There was a lot of talk and derision by the people, because the vessel was not dragged to the sea. "Why sail it in a pool?"

And Loau told his people to prepare provisions to load for the voyage, to see the big talking *puko* tree, and all the wonderful things at Pulotu (the residence of the gods). And they did so; and when they sighted Haapai and Vavau, the navigators advised that they call in, because the canoe was not suitable for a long voyage. But Loau would not listen, so they went on.

Faifai pea nau au ki he tahi mamaha, pea hoko moe tahi oku te ai ae fuofuanga. Pea hili ia naa nau hoko ki he potu nae kau ki ai ae lau a onoaho, o pehe, tokua, oku fatu ae tahi. Pea nau tuku ai ae la o nau hopo o toho o au ki he fuu fa nae tuu i he ngataanga o mamani. Pea fihi ae fana i hono ululu, pea hopo ae ongo siana ke Kae mo Longopoa, o na pipiki i hono vaa. Pea ta nae ava ae langi i he potu koia, pea i he ena tekei malohi ae vaka nae ngaunu atu ia o mole, pea mole ai mo Loau mo kainga.

Pea pehe leva e he ongo siana ke na kakau oka hua ae tahi, o taki taha kumi hano fonua. Pea na fai, pea hili ae ngaahi aho nae hake a Kae i he motu nae nofo ai a Kanivatu, koe fuu manupuna nae fakaulia hono lahi. Nae to ae manava oe siana i he ene vakai ae anga oe motu, he kuo toka ai ae ngaahi fuu tofuaa e valu pea taefaalaua ae ngaahi fuu neiufi. Ka nae ikai koia naa ne lotosii ai, kae telia ae Kanivatu, he koe manu kai tangata ia.

Ka koe po koia naa ne mohe i he vahaa o ha ongo tofuaa, pea i he hau ae Kanivatu naa ne toi i he lalo ika, pea ne ongo naa ne ofo i he lahi oe fuu manupuna, ka naa e katakata pe, koe ha kiate ia koe mea ia ke e hau ai ki mamani. Koia koe aho e taha i he kapakapa ae Kanivatu ke puna naa ne hanga o piki i hono fatafata, pea ikai tokai ia e he fuu manu koia. He nae hange pe koe kutufisi ene ongoi ae tangata. Koia nae ave holo a Kae ka ne piki pe he koe moana, ka i he ene vakai leva oku nau ofi i ha fonua naa ne tukuange o ne to hifo i Haamoa i he potu oku ui ko Akana.

Pea ofa iate ia ae eiki oe potu, ko Sinilau, pea na takaua, pea ka ne loto a Kae ke nofo aipe pehe ne tuumalie. Kae hohaa ae siana ni ke foki ki Tongatapu ke talanoa ia ae ngaahi mea kuo ne mamata ai. Pea nae ai ae ongo tofuaa a Sinilau, ko Tonga mo Tunungatofuaa; koe mahanga kinaua pea ne ongo koe ika ka ko ena fae koe fefine koe kainga o Sinilau. Pea tala e Sinilau ki he ongo ika ke omi o ave a Kae ki Tongatapu, pea toki hau. Pea ne tuutuuni foki ke omi meaofa e he kakai Haamoa, ke oua naa foki mola ae tangata ni kuo aunofo kiate ia. Pea heka a Kae ki he ongo ika o nau folau

Loau refused, and they continued their voyage to the horizon. By-and-bye they reached the shallow sea, and came next the floating pumice-stone sea. After that they came to the place, which traditions say, was the slimy sea. There they lowered the sail, and jumped into the sea, and dragged the vessel, till they reached the big pandanus tree, that stood at the edge of the world. The mast got entangled in its branches, so the two men Kae and Longopoa jumped and clung to its branches. And the sky had a hole in it at this place, and when they gave the vessel a strong shove it glided through, and was lost with Loau and his friends.

Then the two men decided to swim, when the tide came in, each seeking his own land. This they did, and after many days Kae landed at an island, where dwelt the Kanivatu, an enormous bird, whose size was terrifying. The man was disheartened when he saw the state of the island, for aground were eight whales and countless *neiufi* (fish). It was not that that made him afraid, but he feared lest the Kanivatu should come, as it was a man-eater.

That night he slept between two whales, and when the Kanivatu came he hid under the whale, and though he was surprised at the size of the tremendous bird, he thought, and it appeared to him, that was the means for him to return to earth. So one day while the bird was fluttering to fly, he caught hold of its breast, but the bird took no notice of him; he felt to the bird just like a flea. Kae was taken about by the bird, but he held on, as it was midocean, but when he saw that they were near land he let go and he fell in Samoa, at the place called Akana.

The chief of the place, Sinilau, was kind to him, and made him his friend. And had Kae wished to stay he would have been all right. But the man was restless to return to Tonga, to tell of all the wonderful things he had seen. There were two whales belonging to Sinilau, Tonga and Tunungatofuaa; they were twins, and though they were whales their mother was a relative of Sinilau's. Sinilau told the whales to come and take Kae to Tongatabu, and to return. And it was arranged that the people of Samoa were to bring presents, so that the man should not return empty handed, who

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ki Tonga.

Ka ta nae ikai hounga ki he loto o Kae ae ofa a Sinilau, o ne tuutuuni ke tamatei ae ongo ika. Pea koia naa ne tala ke ne fakaafe ki he potu nae toafa koeuhi ke na mahaia lolotonga ene tanaki ae kakai. Pea nau toki hifo ki ai o tai, pea mate a sii Tununga, kae fai fakapotopoto a Tonga o ne hao. Pea toki fekau e Kae ke tafa ae ika kuo mau, o ne tufa ki he houeiki oe ngaahi feituu o nau tao o kai.

Pea faifai pea foki atu a Tonga ki Haamoa, pea ofo a Sinilau pe koeha oku ne toko taha ai. Pea fakaha e Tonga ae lapa nae fai moe tuutamaki a siono hoa; pea naa moia naa ne mei moua, he nae hange ha faletao a hono tua. Pea ita a Sinilau o ne fakataha ae faahikehe o Haamoa, o ne fekau ke nau langa kato o alu o tanaki ae kinohaa oe ngaahi fonua naa nau kai a Tununga, pea tokanga lahi ke omi ai a Kae. Pea nau fai, o nau mau ae tangata koia oku kei mohe, pea nau omi o tuku i he alafolau o Sinilau.

Pea uua e moa o a ai a Kae, o ne pehe leva, "Oku tatau tofu pe moe leo oe moa a Sinilau i Haamoa," aia naa ne faa fanongo ki ai i mua, o ne fakaamu ke toe aahi ki Haamoa osi kuo ne i ai; ka oku ne lau aipe oku ne i Tongatapu. Ka i he maa ae aho nae ai e Kae ene fuu oho, he ko Sinilau e oku nofo mai i he matapa oe alafolau.

Pea fakamamahui ae eiki koia o ne valoki a Kae i he ene taeofa; o ne fakaha oku keli hono fonua he te ne mate. Pea nau toki omi ki malae, pea fakataha ae kakai o nau totoivi ae kape ki ai, pea nau toki tamatei o tanu. Kae ngata ai leva a Kae taehounga.

Ka nae ikai ngata pehe a sii ika kuo ne kakai; he nae omi ae fuu kumete o ai ki ai ae ngaahi konga kuo mau, pea iloange nae ki hake a sii Tununga kuo moui. Ko hono pango kuo ngalo hono nifo o loto Mua he ne ave ia e Kae kihe Tui Tonga; ka nae pehe e Sinilau oku tatau aipe, pea kapau e ikai lahi ene fakamanga i ikai ilo e ha taha.

had sojourned with Sinilau. So Kae got on the two fishes and voyaged to Tonga.

But Kae was not grateful for all of Sinilau's kindness. He decided to kill the two fishes. So he told them to go into the shallow water so that they would be aground, while he collected the people. Then they went down and speared them, and poor Tununga was killed, but Tonga was cautious and escaped. Then Kae commanded them to cut up the whale that was caught, and he divided it out to all the chiefs from the different districts, and they cooked and ate it.

By-and-bye Tonga reached Samoa, and Sinilau was surprised that he was by himself. Then Tonga told him of the treachery that had been done, and how his twin sibling was killed; and how he was nearly caught and his back was like a spear house. Sinilau was very angry, and assembled all the gods of Samoa, and he told them to go and plait baskets and collect all the excrement from the places where they had eaten Tununga, and to see that they brought back Kae. And they did so, and they found the man while asleep, and brought him and put him into the canoe shed of Sinilau's.

The cock crowed and awakened Kae, who said, "That sounds just like the voice of Sinilau's cock in Samoa," which he had often heard, and then he wished he was in Samoa again; however, he was already there but he thought that he was in Tongatabu. When it was day Kae was very much surprised to see Sinilau sitting at the door of the canoe shed.

It was grievous the reproof he gave Kae for his ingratitude; and Kae was then brought to the graveyard. And all the people assembled on the green and cursed him, then killed him, and buried him. That was the end of Kae the ungrateful.

But that was not the end of the poor whale, that he deceived; because a big tub was brought and the pieces that were found were put into it, and suddenly poor Tununga squeaked, and was alive. But the annoying part was that one of his teeth was forgotten at Mua, because Kae had taken it to the Tui Tonga; but Sinilau said it would be all right, and if he did not open his mouth too wide no one would know.

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

A variant of a portion of the above prose account of Kae's voyage is included in the manuscripts preserved by Dr. Moulton and is presented herewith:

Pea nau folau pe o au ki Niua, pea nau alu pe, pea kite ai a Haamoa, pea nau alu pe, pea nau folau folau pea hoko ki he tahi tea; pea nau folau ai, o toe au ki he tahi fuofuanga, pea nau toe folau ai pea hoko ki he tahi pupulu, pea nau hopo ai leva ki tahi o toho mo nau tangi. Koe pehe mai pe e Loau, "E ikai tuku etau folau, he koeha oku mou tangi ai? Ikai ko hoomou kaka aipe ke tau mole fua ai a?"

Pea nau folau, folau, pea au ki he fuu fa, koe fuu fa koe fokihangafolau; pea fihia ai honau fana, pea feohofi ai ae ongo siana he vaka ki he fuu fa o tekena ia ae vaka moe fuu fa, pea alu ai ae vaka tokua, o hu i he langi nae ava, pea ko honau mateanga ia kae moui ai ae ongo siana naa na hopo ki he fuu fa.

Pea na alea ai ke na tatali oka hua mai ae tahi pea na toki kakau ai.

Pe kakau ai a Kae o tuuta i he motu nae nofo ai ae manu koe Kanivatu. Pea tuuta atu a Kae oku tuku ai ae tofuaa e valu, pea mohe ai a Kae he vahaa tofuaa. Pea hau ai ae manu ene siutaka o tuu hono vae e taha ki he tofuaa e taha mo hono vae e taha ki he tofuaa e taha, kae mohe o foohifo ia Kae. Pea mohe pe a Kae mo katakata he ene iloi, pea teitei mafoa mai e ata pe pea fanongo hake ai a Kae kuo tutufulu ae manu pea teitei puna, pea kapakapa. Pea ohofua leva a Kae o pipiki i hono fatafata, pea koe siu pe ae manu i he loto moana, kae taupe pea Kae i hono fatafata. Pea toki sio hifo a Kae he oneone pea fakatopatu leva ki he oneone. Pea tuu hake ai ta ko Haamoa pea ko Akana koe fonua nae fakatopatu ki ai. Pea alu ai leva ene ohu kava kia Sinilau, pea takanga aki leva e Sinilau.

Pea koe ika a Haamoa nae fafanga koe longouli moe tofuaa, pea nau ave ai ki vaikele ke fakatakataka, pea mau ai e he potu fonua e taha o tafa, pea ave hono alanga o tautau i he falefata. Pea alu tu ai ae unoho o Sinilau oku tautau ae alanga pea ohofua ai o folo

And they sailed on and reached Niua, and still they went on, and sighted Samoa, and still they went on; and they sailed on, and on till they reached the white sea; and they sailed on, and reached the floating pumice-stone sea; and still they sailed on, and reached the slimy sea; they jumped into the sea and dragged the canoe, and cried. Then Loau said: "We won't stop our voyage. Why are you crying, is it not through your treachery, that we will be lost?"

And they voyaged on and on, till they reached the enormous pandanus tree, the turning place of all voyagers; and there their mast got entangled, and two men jumped from the canoe to the big pandanus tree, and pushed the canoe from the tree, which is said to have caused the canoe to enter the hole, and that was the reason of the loss of the vessel; but the two men that jumped into the tree were saved. They agreed to wait till the tide came in, then they would swim.

And Kae swam, and reached an island; where lived a bird called Kanivatu. Kae landed and found there eight whales and Kae slept between two whales. Then came the bird in its flight, and stood one leg on one whale, and the other leg on the other whale, and slept over Kae, and Kae slept and laughed, for he felt confident. And when day was nearly breaking he heard the flutter of the bird before springing into the air and flying. Kae rushed and clung to its breast, and the bird flew to midocean, with Kae clinging to its breast, and Kae looked down, and saw some sand, and he let go and fell on to the sand. When he got up he found that it was Samoa, and the land he had fallen on was Akana. Then he went for morning kava to Sinilau's and Sinilau made him one of his attendants (not a *matapule*).

The fish that were fed at Samoa were the *longouli* and the whale, and they were taken to a pool as playthings, and (the whale) was caught by another district and cut up, and its shoulder was taken and hung up in the house loft. The wife of Sinilau went there and

pea alu ai kuo feitama, pea faele ai o mahanga ko Tonga mo Tunungatofuaa.

Pea nofo ai a Kae o fie hau ki Tonga ni, pea talaange ai eia kia Sinilau ke omai ae ongo tofuaa ke hau ai. Pea talaange e Sinilau ki he ongo tofuaa ke na omai o omi a Kae ki Tonga ni. Pea nainai ai a Sinilau ki he ongo tofuaa, "Mo tuuta pe ki Tonga o omai ha fuhi niu mo ha fangu mo ha fetaaki mo ha takapau. Mo tuku mesini etau folau pea mo toki omai kau alu atu."

Pea nau hoko mai ai ki Tonga ni o taeofa a Kae i he ongo tofuaa o fekau ki hono kainga we nau hifo o hoka; pea mate ai a Tununga, kae hao a Tonga. Pea alu atu ai a Tonga ki Haamoa oku nofo mai a Sinilau, pea fehui mai ai a Sinilau kia Tonga pe koefe ia a Tununga, pea talaange e Tonga ne haofia kimaua pea kuo mate ai a Tununga.

Pea nofo ai a Sinilau o launga, pea ne tanaki ai ae otua o Haamoa, o ne fekau ke nau hau pea tanaki ki Hunga mo Hunga, pea ke nau nofo ai o langa kato, pea nau toki hau o nofo i Muifonua o fua fao mei Eua, pea fao ai a Fangaleounga, pea fao ai mo Hihifo, pea fakamuifao a Napua, pea toki hili a Kae i olunga.

saw it hanging, she rushed to it and swallowed it, and went away pregnant. Then she gave birth to the twins (whales) Tonga and Tunungatofuaa.

Kae dwelt there but wished to go to Tonga, so he asked Sinilau to give him the two whales for transport. So Sinilau told the two whales to go and take Kae to Tonga. And Sinilau instructed the two whales: "Go you to Tonga, and bring with you a bunch of coconuts, and scented oil, also native cloth and mats, and leave satiated for the voyage; when you return then I will go."

When they reached Tonga, Kae was ungrateful to the two whales and instructed his friends to go down and spear them; Tununga was killed, but Tonga escaped. And Tonga returning to Samoa found Sinilau waiting for him, and Sinilau asked Tonga, "Where is Tununga?" So Tonga told him they were intercepted and Tununga was caught and killed.

Sinilau sat down and complained, and he assembled the gods of Samoa, and commanded that they gather at Hunga and Hunga (two islands near Tongatabu), and for them to stay there and plait baskets, and for them to go first to Land's End, and first collect from Eua and then collect from Fangaleounga, and then collect from Hihifo, and collect lastly from Napua, and then put Kae on the top.

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

STORIES ABOUT VISITS TO PULOTU, THE LAND OF THE DEPARTED

Tales recounting the adventures of gods and mortals who journeyed 538 773 from this world (Tonga) to Pulotu (an island said to be somewhere to the northwest and to be the home of many of the gods and of the souls of departed chiefs) are fairly common. Hikuleo, the ruler of Pulotu, is portrayed sometimes as a female divinity, sometimes as a male. In certain of the Pulotu tales the visitors are forced to undergo ordeals.

Only one tale of the Orpheus and Eurydice type was obtained. In it 539 128 the roles are reversed. It is the wife who seeks the husband. This tale has been placed under the caption "Stories of Hina and Sinilau," as these two characters are prominent in it. (See p. 183.)

THE ORIGIN OF THE DEITY FEHULUNI[108] 539

Tokua mae i ai ha ongo matua mo ena fanau e toko hiva. Pea koe aho e taha iloange nae pekia ae taoketelele. Pea hili hono fai ia, pea toe pekia ae hoko; pea hili hono fai ia, pea toe pekia ae hoko o pehe pe, hokohoko i he ngahi aho kioa o au ki hono toko ono. Pea i he fai hono toko ono nae tala e he tanata aia ko hono toko fitu: "Mou nofo heni kau alu o vakai pe koeha oku tau pehe ai; he koeni kuo tau mei osi; naa oku ai ha taha te ne fetuku kitautolu." Koia naa ne tala. "Ko eku alu eni, pea e tuku hoku angaanga i he ana koe (ko hono hingoa ko Makatuuua); pea kau ka fueloa mai oua naa mou tanu hoku angaanga, kae tuku keu foki mai ki ai."

Pea ne too ha kiefau o vala, pea ne toki alu hifo ki Pulotu. Pea i he ene au ki Pulotu naa ne ilo ha fale pea mo ha afi oku kohu i tua. Ta! koe api ia o Hikuleo. Pea ne alu ki ai pea ne ilo he afi ha foi oku tunu ai. Koe hingoa oe foi ufi koe lokolokamangavalu. Pea ne pakii ha manga e taha (he nae mangavalu foki ae foi ufi), o kai. Pea hau a Hikuleo ke fokihi ene tunu. Ta! kuo mole ae manga e taha. Pea ne kaila o pehe, "Kohai ha taha oku ne ave aku mangai ufi; hange ko Tui Haatala oku kei i mama?" Pea ne toe totolo mai o toe pakii moe manga e taha. Toe hau a Hikuleo o toe fai ene kaila. Pea na

It is said that there were two parents that had nine children. And suddenly one day the eldest died. And after he was buried, then the next eldest died; and after he was buried, then the next eldest died and so on, continued day after day till the sixth was reached. And after the burial of the sixth, the man who was the seventh said: "You remain here while I go and see what is the matter with us; for we are nearly all dead; perhaps there is some one that is carrying us off." Thus he told them. "I am going, and I will leave my dead body in the cave (the name of which was Makatuuua: *maka*, stone; *tuu*, appear as a spirit; *ua*, two); and should I be away a long time don't bury my body, but leave it for me to return to it."

And he took a fine mat as a loin cloth, then he went down to Pulotu. And when he reached Pulotu he found a house and some fire that was smoking outside. Behold! it was the home of Hikuleo. And he went up to it and found a yam on the fire baking. The name of that yam was *lokolokamangavalu* (*lokoloka*, rough skin; *manga*, forked; *valu*, eight). And he broke off one of the forks (the yam had eight forks), and ate it. And Hikuleo came and turned the baking yam. Lo! one of the forks was gone. And he shouted and said, "Who is the person that has taken the fork of my yam; just like Tui

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[108] Told by John Havili. Recorded by E. E. V. Collocott. Translated by Miss Beatrice Shirley Baker.

fai pihe pe, o au ki he osi ae manga i ono. Pea toki fakaha ae tama kia Hikuleo, o pehe, "Koau Tui Haatala. Ko eku hau mei mama." Nae kui tokua a Hikuleo. Pea pehe e Hikuleo o ne hohoi oiau mai, "Hau, hau, koeha oku ke sii hau ai ki he potu kovi ni?" Pea ne pehe, "Alu ki he vai koe o kaukau ai; pea koena ae holo koe ke ke holo; pea ke toki hau ke ta talanoa."

Pea ne fai hange koe mea kuo tala e Hikuleo; pea ne too hono kiefau naa ne vala mei mama, o unu i he vai. Pea ne potai viviku pe, o alu hake moia o tuku i tua kae hu ki fale o fai ena talanoa mo Hikuleo. Pea ne tala Hikuleo, "Oku i ai ae mae oku ou hau ai, koeuhi kuo mau mei osi hono mate. Naa mau toko hiva, pea koeni oku mau toe toko tolu pe eni. Koia ke ke ofa o tala mai pe koeha kuo mau pehe ai; he kuo mau mate hokohoko pe, o ikai hala ha aho." Pea tali e Hikuleo, "Oku lelei; ko eku omi kinautolu ke mau nonofo; he koeni kuo mau katoa heni, pea oku ikai te mau kataki hoomou nofo paea i mama." Pea ne toe pehe, "Koe aho ni foki nae teu ke omi ai koe, pea kuo ke vave mai." He naa ne alu hifo oku teeki ke tanu hono toko ono. "Ka koeni te ke alu; kuo mou hao kimoutolu oku kei toe."

Pea ne hu ki tua o too hono kiefau nae kei tuku viviku, o ne alu hake ki mamani. Pea i he ene alu ki hono angaanga, ta kuo nau tanu ia i he ene alu fuoloa mai. Pea tangi mamahi ai, pea ne too ae kiefau nae kei viviku aia nae hau moia mei Pulotu, o tautau i he fuu fa. Pea hafuhafu ae vai oe kiefau o tupu ai ha kii vai ko Maaeatanu; oku kei moui ae vai koia. Pea ne tala, "He ikai teu nofo heni; teu alu o he holo i he ngahi fonua; pea he ikai teu ki Pulotu, he kuo tala e Hikuleo te tau nofo mama kitautolu oku kei toe." Pea ne hau mei Eua ki Eueiki, pea ne hau mei ai ki Tongatapu, pea ne alu mei ai ki Haapai; pea ne alu mei ai ki Vavau; pea ne alu mei ai ki Haamoa; pea ne alu mei ai ki Fisi. Pea oku ne ha holo i he ngahi fonua koia; ka oku ikai toe ha i Eua. Pea oku ui kehekehe i he

Haatala but is he not still in the world?" Then he (the intruder) again crawled forth and broke off another fork. Then again came Hikuleo and again he shouted and they repeated this, till six of the forks were taken. Then the lad appeared before Hikuleo, and said, "It is I, Tui Haatala. I have come from the world." It is said that Hikuleo was blind. And Hikuleo called softly, "Come, come, why have you come to this bad place?" And then he (Hikuleo) said, "Go to that water and bathe; and there is that cloth to wipe with; then come and we will talk."

And he did according to Hikuleo's instructions; and he took his fine mat from earth that he had used as loin cloth, and washed it in the water. And put it on wet, and then went up and left it outside while he entered the house to talk with Hikuleo. And he toldHikuleo, "There is something about which I have come, because we have nearly all died. We were nine in number, but there are only three of us left. Why is it, kindly tell me, that we die like that; for we die one after the other in succession and not a day passes (without a death)." And Hikuleo told him, "All right; I have brought them to dwell with me; here we are all together, and we cannot bear for you to dwell in poverty on earth." And he again said, "This day it was arranged to bring you, and you have come quicker." He had gone down before the sixth had been buried. "But you shall return; and those that remain shall escape."

And Tui Haatala went outside and took his fine mat which was still wet, and went up to the earth. And when he went to his body, behold they had buried it as he was so long in returning. And he cried in grief, and he took off his fine mat which was still wet, as he had brought it with him from Pulotu, and hung it on a big pandanus tree. And the fine mat dripped water, which caused a little stream which is called Maaeatanu; that stream is still in existence. And he said, "I will not stay here; I will go and wander in other lands, and I will not go to Pulotu, because Hikuleo has said we shall dwell on earth we who are left." And he came from Eua to Eueiki, and from there he came to Tongatabu, and from there he went to Haapai; and from there he went to Vavau; and from there he went to

ngahi fonua koia. Oku ui fakatonga ko Fehuluni; oku ui fakahaamoa ko Moso; pea taha kehe hono ui i Fisi; ka ko Tui Haatala ia.

Ko enau tamai koe Tui Haatala, pea koia nae uluaki mahaki mo enau fae, pea toki matemate taha ki mui hange koia kuo osi talanoa ki ai.

Pea koe mokopuna tokua o Hikuleo ae fanau koia, pea talu ai moe ikai ke toe i ai ha Tui Haatala, ngata i he tangata nae alu ki Pulotu. Koe anga fihi o enau mate, ka mate e pea fakanofo e, pea mate ia pea hoko leva e. Naa nau pehe pe. Pea koe Tui Haatala nae alu ki Pulotu nae ngata ai. He kuo alu kuo osi fakanofo, pea nae ikai tokua ke toe fakanofo ha taha; ko ene alu pe tae mate pea te ne toe foki mai. Pea faingataa ke too mai he kuo ne foki mai ka kuo ikai lava ke tangata, he kuo tanu hono angaanga. Koia nae talu aipe.

Pea oku i ai foki haane ngahi mea fakaeonoaho; ko hono lahe koe fuu maka, aia ko ete foa ia o te navu oku hange ha lahe kuo tao.

Samoa, and from there he went to Fiji. 539
And he is seen at these islands, but he is never seen at Eua. And he is called by different names in the various islands. He is called by the Tongans Fehuluni (To move about); and he is called by the Samoans Moso; and he is called by another name in Fiji; but he is still Tui Haatala.

His father was Tui Haatala, and he and their mother were the first to die, and then they (his brothers) died one after the other as has been stated.

And they were the grandchildren of Hikuleo, and since then there has been no more Tui Haatala, the man that went to Pulotu was the last one. The way of their death was perplexing, one died and another was appointed, and he died and another was appointed. They were just like that. And the Tui Haatala that went to Pulotu was the last. When he went he was already appointed, and it is said that none were appointed after him; he went without dying and was to return. And it was difficult (for another) to take (his title), because he had returned but was unable to become a man because his body had been buried. And it has been so ever since.

And there are also some things about 823
by-gone days, his (hair) lime is a big stone, which if chipped and made into a hair wash is like cooked lime.

THE BOAT THAT WENT TO PULOTU[109]

This is the story of the gods that went to Pulotu (the unseen world, the land of the departed) in a boat. There was one god whose name was Haveatoke (Slippery Eel), another whose name was Fakafuumaka (Like-a-Big Stone), another whose name was Haelefeke (Octopus-Comes, or Walking-Octopus), and the last one's name was Lohi (Lie). These four embarked in their boat and paddled away with the intention of journeying to Pulotu.

As they were passing a part of the coast not far from their starting point a goddess named Faimalie (Take-Care or Perform-Fortunately) was standing on the beach. She called to them: "Why are you coming here and where are you going?" The gods in the boat told her that they were going to Pulotu. Then the goddess cried: "Come here and we will all go together."

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[109] Translated from the tale as published in Tongan in the Catholic magazine *Koe Fafagu*, volume 4, pages 48-53, 65-68, 73-76, 86-88, 98-100, 1906. The recorder of this tale was Father Franciscus Roulleaux Dubignon; the raconteur was Tongavalevale: the Tongan title of the tale is "Koe Talanoa kihe Vaka nae alu ki Pulotu." Translated by Mr. W. H. Murley. 113

Then the gods in the boat said: "We tell you that the boat is overloaded." But Faimalie persisted, saying: "I will go too and sit on the outrigger, or else bail the water from the boat." The four gods in the boat held a consultation. "What is the use of this old woman coming with us? But it might be as well to ask old Faimalie, who is very anxious to come, of what use she would be." So the gods in the boat called out: "Of what use would you be, old woman, you who are so anxious to accompany us?" Faimalie at once replied: "Let me go with you. I will be of some little use." The gods in the boat, becoming impatient, cried: "Come then. We will go together." They continued their voyage towards Pulotu after getting Faimalie aboard. There were thus five of them altogether and they exulted in their own strength.

At last they reached Pulotu and dragged their boat up on the beach. Then they went to the house of Hikuleo (Watching Tail), who was out at the time and hid there. When the people of Pulotu came down to the beach, they saw the boat and asked one another: "Whose boat is this? Perhaps it is a boat from the world."

So they guessed until they were tired. Then someone suggested that as the boat was there its crew must be somewhere about, especially because the boat smelt as if people from the world had been in it. Several suggested: "Well, let us search and perhaps we will find them." So they searched and searched, but could not discover them anywhere. Then they went and told Hikuleo: "There is a boat on the beach. We think it is a boat from the world, but we cannot find her people, or even their whereabouts."

Their inability to find the five gods from the world is not remarkable, for the five had transformed themselves and hidden most effectually. One of them had transformed himself into a small insect and had entered one of the big posts that supported the roof. From this vantage point he was quietly watching the people of Pulotu as they searched for him and his companions. Others had gone into the ground. One was hidden in the big cross beam of the house, but Fakafuumaka (Like-a-Big-Stone) simply lay down in the doorway. When the people were searching, they paid no attention to him, saying, "It is only a big stone." Thus he escaped.

Hikuleo then addressed the people, saying, "So you are tired of searching for the gods from the World. Then go, someone and tell the Haamatakikila (Those of the Piercing Eyes) to come and see what they can do. They came and glared until their eyes were nearly falling out, but were unable to find the intruders. Then they told Hikuleo: "We have looked and looked until our eyes are sore, but we have to admit defeat." So saying, they departed.

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Then the gods that were in hiding breathed audibly in mockery of the Haamatakikila who had been looking for them so earnestly. Hearing the breathing, the people of Pulotu exclaimed at once, "The gods must be hiding here, for they are breathing to mock us, because we cannot find them." Again they searched but without success, until some one said, "Let us go and get the Haafakanamunamu (Those of the Keen Scent), so that they can smell out the gods from the world, for we are tired of searching and Those of the Piercing Eyes were unable to find them." So they called out, saying, "Come, ye of the Keen Scent."

Those of the Keen Scent came and smelt and sniffed in every direction, until they were tired. Then they departed, as they were unable to find the gods from the world. Again the gods in hiding breathed loudly in derision. The people of Pulotu were tired of asking each other whence the breathing came, so they called to the Guessers to come and guess and perhaps thus be able to find the hiding places of the gods from the world. The Guessers came and guessed until they were tired, but not a bit wiser as to the whereabouts of the lurking gods. Being tired of guessing they went away. Whereupon, the people of Pulotu told Those-of-the-Sharp-Ears (Faahingatelingaongo) to try. They came and listened and listened until they were weary. Then they departed.

Thereat Hikuleo said, "Come you and lift up my palanquin. I will go and examine into these things and into the gods that seem almighty. There are people in Pulotu that are supposed to know everything and yet they are weary. In fact, we are all weary. Where is there a greater chief, or one that can compare with me? Yet we are tired of searching for these gods from the world."

Addressing the gods from the world, who were in hiding, Hikuleo said: "Show yourselves to us that we may meet, for we cannot find you." So the gods of the world showed themselves and each one spoke from his hiding place. "It is I, Haveatoke (Slippery Eel)." Then another spoke from his hiding place: "It is I, Fakafuumaka (Like a Big Stone)." Again, another spoke from his place of concealment: "It is I, Haelefeke (Octopus Comes)." Then another, from his hiding place, called out: "It is I, the Lie (Lohi)." The last one then spoke and said: "It is I, Faimalie (Take Care)." That is how the five gods from the world introduced themselves to Hikuleo and the people of Pulotu.

Thus they met Hikuleo and the people of Pulotu and these were heard to remark: "These gods from the world are most wonderful on account of their power. We grew weary of searching for them." Hikuleo then said: "Several of you go and get me a very large piece of kava and we will drink kava with the gods from the world."

A great concourse of people went away to bring in the kava. They cut down twenty coconut trees to carry it on, so immense was the piece of kava which they brought. Some compared it with a country, so large was it. They brought the kava to Hikuleo and to the gods from the world, who returned thanks for the huge kava that had been brought to them. They remarked that they themselves were only fools and commoners (*tua*).

Hikuleo then spoke to the gods from the world: "Listen to what I have to say to you, gods who have come from the world. We will drink this kava that has been brought, but if you do not drink so as to finish it, you will be murdered, for you are only common gods who have been stopping all the time in the world. You suddenly drift into Pulotu. But is it permissible for gods who are but commoners and fools to come to Pulotu?"

The kava was cut in small pieces and chewed until it was soft; then the bowl was brought and placed ready to mix the kava. It was an enormous bowl. Some compared it with a huge open space, whilst others said it was as large as all of Haapai. The kava was then mixed and was like the sea, so enormous was the bowl.

Then the gods from the world wept, being frightened, for they were not much accustomed to kava drinking. Hikuleo addressed them sternly: "If the kava is not finished, we will kill you." Haveatoke, one of the gods from the world cried. Fakafuumaka, another of the mundane gods, wept also. Then another one of them, Haelefeke, likewise cried. Lohi also began to shed tears and all the four gods from the world wept together. Only the old woman, the goddess Faimalie, with a flat nose, sat quiet. She was the only god that did not weep, but sat silent while the other four lamented.

The kava was next strained and, when it was clear, it was dealt out to Haveatoke to drink first. He drained the cup, but it made him drunk. Again the cup was filled and brought to Fakafuumaka. He drank to the dregs and also became drunk. Again the kava was served, this time to Haelefeke and with the same effect. Once more the cup was passed and Lohi became drunk. In fact, the whole four became drunk. Faimalie, who had not had her kava, now spoke, addressing her four companions: "How do you feel? Cannot you endure more kava? Will you be carried away by a little kava?" the four of them replied: "We cannot possibly drink any more. Our stomachs are full and we are drunk."

Then said Faimalie, rating her companions: "To be sure, you did not want to take me on board. I have come because I almost compelled you to take me. You told me to remain behind, because the boat was overloaded. I was of no use anyhow, you said. But I told you that I would come and that I had a little use, even if I came only to bail the boat.

"Now you are not able to drink the kava. If I had not come, but remained behind, would you have been able to drink this kava? As it is, you are drunk. This kava is enough to make us afraid, because we cannot drink it and we will be killed very shortly."

Then Hikuleo interrupted and ordered silence. She now said to Faimalie: "What is it, old woman, that you are talking about? Has no kava been brought to you to drink? What does it mean?"

Faimalie replied, saying to Hikuleo in a respectful manner: "Do not trouble. I will run and drink my kava from the bowl." Then Faimalie stood up in order to go and drink from the great bowl the kava that had not been served to her. Bending down she drank from the middle of the bowl. She drank and drank until the kava was finished. Then she swallowed the bowl and ate the fiber strainer and the stalks of the kava. Next she ate the twenty coconut trees on which the kava had been brought. She swallowed the whole lot together with the pulverized root of the kava from which the infusion had been made. All of these did Faimalie swallow, and nothing was left.

This made Hikuleo and all of the people of Pulotu very angry and they said: "Dear me, this boat that has come from the world is very cheeky." Then Hikuleo commanded the people of Pulotu: "Go and make known to all of the people in Pulotu that every man has to prepare an oven of yams, breadfruit, taro and other things. Furthermore, every man is to bring a roast pig. Thus we will pay our respects to this boat and the gods from the world." So all of Pulotu worked at their ovens and roasted pigs, an oven and a pig to each man. The cooked food was brought to the gods from the world to show the respect of the people of Pulotu. Then Hikuleo said: "Come and eat this. If it is not all eaten, you will be killed."

Haveatoke, Fakafuumaka, Haelefeke, and Lohi, the whole four of them, began to weep, but Faimalie did not cry; she remained quiet. The four cried when they saw the enormous size of the pile of food. But how about eating it? That thought was what made them weep, because if the food was not finished they would be murdered.

Faimalie, the old woman with the flat nose, asked: "What are you crying about?" The four told her: "We are crying because our feast will not be entirely eaten. There are so many baskets of food and pigs that they are piled up almost to the sky. How are we to eat them?" Faimalie replied: "You four come and eat first, you Haveatoke, you Fakafuumaka, you Haelefeke, and you Lohi. Is there anything you can do?" she inquired scathingly. "You eat one basket of food and one pig. What there is left leave to me. I will go and see what I can do." The four responded, saying: "Very well, Faimalie. You wait a little. We will eat

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539 first and you eat afterwards, for we fear that we cannot finish the food and that we will be killed stone dead." Faimalie's only response was: "You eat."

So the four started to eat, but were not able to finish even one pig. One yam each and a small piece of pork were all they were able to eat, and then they were full, surfeited in fact. Then they said to Faimalie: "We are finished and cannot eat any more, as we are full and surfeited." Then Faimalie, the old woman with the flat nose, replied: "The reason you gave for not wanting to bring me from the world was that I was of no use and had better remain behind. Yet were it not for me you would have been murdered in the kava drinking a short time ago. Wait a little and I will go and eat."

Faimalie started to eat. She ate first all the yams and pigs and they were finished. Then she ate the leaves that had covered the ovens; after that the ropes that were used to carry the baskets and the sticks by which the baskets were carried. In fact, she ate everything and nothing remained.

This made Hikuleo and all the chiefs in Pulotu very angry and they said: "Really, this boat, that has come from the world, is exceedingly cheeky. But let us find something that they will not be able to do." Then Hikuleo said: "Tell Haveatoke, Fakafuumaka, Haelefeke, Lohi, and Faimalie to come here, or at least one of them that is clever in any sport. We will hold a sports competition, but we will wait until our sportsmen go along. The sport that will be tried first," said Hikuleo addressing the five gods from the world, "is surf riding. If some one of you cannot ride the surf, you will all be killed."

Upon hearing this the five gods from the world held a consultation, inquiring: "Which one of us is clever in each particular sport? If we are weak in surf riding, we will be killed. Hikuleo and the chiefs of Pulotu have selected something in which we are not accomplished. If we fail we will die. The gods of Pulotu are boasting that surf riding is the sport in which they are strong." Thus the gods from the world kept inquiring who was the cleverest in surf riding.

Then spoke Faimalie, the old woman who ate so much, saying: "I will not be of any use, because I cannot go into the water on account of my sickness. My nose is bad and that is why I cannot go surf riding and indulge in similar sports which require diving about in the sea." Then spoke Haveatoke (Slippery Eel), saying: "Leave it to me. I will go and ride the surf, for that is what I can do well."

So the two contestants, the god from Pulotu and the god from the world, went down to the sea and swam, while Hikuleo and the people of

Pulotu sat and watched to see who would be first in the surf riding. The two gods rode the boiling surf. The people of Pulotu began to breathe freely, for they felt that their champion would win. They roundly abused and ridiculed the gods from the world, because they felt happy in the thought that Pulotu would be victorious in the surf riding. The two contestants dived into the surf, rose together, came in abreast, and lay on the sand. They went out again, while the people of Pulotu increased their ridicule, for they were light-hearted to think that they would be the stronger in the sport of surf riding. Again the champions went out and returned together, and so again and again they went. Suddenly, however, Haveatoke, the god from the world, made a jump at the god from Pulotu, bit the back of his neck, and killed him at once. Then he went ashore and claimed the victory and the gods of Pulotu were once more beaten.

This defeat of Pulotu made Hikuleo very angry and she said that there was no one of any use in Pulotu, for they had not been victorious in any contest. However, Hikuleo decided to have another contest and she said to the gods from the world: "We have an expert diver. If there is one of you that can hold his breath a long time, let him come and pit himself against our man, who is long winded." Then the gods from the world held a conference. There was not one that was used to diving or that was long winded, and if they were beaten in the contest they would be murdered. Old Faimalie said: "I am not any use in diving, so you four settle the matter of that sport among yourselves." Then one of them, Fakafuumaaka (Like a Big Stone), volunteered and said, "Leave it to me to go. I will dive with the Pulotu champion."

Fakafuumaka went at once with the Pulotu diver and they dived and remained at the bottom. Meanwhile Hikuleo and all the people of Pulotu, together with the crew of the boat from the world, Haveatoke, Haelefeke, Lohi, and Faimalie, watched the diving to see who would come to the end of his breath first and rise to the surface to breathe.

So the two contestants dived and dived and remained at the bottom of the sea. For one night they dived and for two nights they dived and then they remained at the bottom of the sea for ten nights. At last a month had passed and still they were down on the bottom of the sea and neither was so short winded that he had to rise to the surface. So there they remained, when lo, the Pulotu diver's breath gave out and he made as if to go up to the surface to breathe. When Fakafuumaka perceived that his rival wanted to go up for breath, he rushed him and jumped on his head and neck and held him, in order to prevent his rising to the surface to save his life. Fakafuumaka caught him in his arms and held him until he was dead. When the victor knew that his Pulotu rival was dead and his flesh

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539 had become rotten and stinking in the sea, he then went up to the surface of the sea, having thus killed the Pulotu diver.

This defeat of the Pulotu champion angered Hikuleo and the Pulotu chiefs very much and they said: "There is nothing good here. This small boat with only a few people has arrived and is able to overcome us. Let us choose something else." "But," inquired Hikuleo, "what other sports still remain that we can use to try conclusions with this vessel and the gods from the world?"

Then replied several Pulotu people: "There are plenty more sports, but they are only games. We have exhausted our difficult sports, such as surf riding and diving, in which we lost two of our number. There is not one difficult sport left."

"There remains yet one thing, our big tree," said Hikuleo. It was a *vi* tree [*Spondias dulcis*] of enormous size, so large, in fact, that it nearly filled the whole of Pulotu with its branches, trunk, and fruit. Hikuleo continued, addressing the visitors: "Gods from the world, which one of you is clever enough to catch and pluck the fruit which you must eat?"

Haveatoke, Fakafuumaka, Haelefeke, Lohi, and Faimalie discussed the matter and said: "Who can catch all the fruit of that huge *vi* tree? It looks exceedingly difficult." They were afraid and in their fright they said to themselves: "This is too much, but if we are not able to accomplish it, we are sure to be murdered." They thought about and discussed the matter, because Hikuleo had said to them: "When plucking the *vi* only one person may come to catch the fruit. If any falls to the ground, you gods of the world will be slain. If you catch all the fruit, you will be allowed to live, for this is the last trial in Pulotu. However, when you have plucked and caught all the fruit, you must eat it so that none remains. If it is not all finished, you will be killed."

So they held consultation together, did the gods of the world, almost weeping, because they thought they would be unable to catch all the fruit without one falling to the ground. Then said one god, Haelefeke by name: "Leave it to me. I will catch all of the fruit of the *vi* tree, so that not one shall fall to the ground."

Haelefeke came forward and lay his head on the roots of the tree, face upwards. Then he put some of his tentacles up so that they held the branches in one direction, but still his tentacles went up and along the branches until all were encompassed. By this means he would be able to catch and pluck all of the fruit, so that none should fall to the ground, otherwise the five gods from the world would be slain. Then he shook the tree to make the fruit fall, but not one touched the ground, for all were caught by Haelefeke. Once more Pulotu was beaten.

Great was Pulotu's wrath and Hikuleo said: "Come now, and eat the fruit of the *vi*. If you do not finish it, you will be killed. Understand, this is absolutely the last of your trials." Haveatoke, Fakafuumaka, Haelefeke, and Lohi commenced to eat, but they soon wearied for they were not great eaters. They said to Faimalie: "Faimalie, you come and eat, for we ourselves do not care for the *vi* fruit. We are tired of it and besides we are full and our stomachs have turned against it. If you love us, then come." And continued the gods to Faimalie: "You come and finish the *vi*, for this is the last of Hikuleo's petty tyranny to us. If we are able to accomplish this feat of eating all the fruit, then we will be able to return to the world alive." Faimalie obligingly came and finished all the fruit, then ate all the leaves, so that not one remained. Then she ate the branches and finished by devouring the whole trunk of the huge tree.

This annoyed Hikuleo and all of the chiefs of Pulotu exceedingly, so that they drove away the boat of the gods of the world and Hikuleo addressed them thus: "Get back to the world. Do not dare to come here again and pretend to be important and to play tricks. You came, you low born ones. But where did you come from? The world. That is the place of the low commoners. Get ye hence."

The gods from the world departed, but Faimalie came away with something, a yam she had swallowed. She buried it beneath a fire and when she lifted it out, she found that it was burnt on one side but quite raw on the other. Taking it up she put it out of sight. Another god, Lohi, stole some taro from Pulotu and hid it about his person. That was the beginning of taro in Tonga. He planted it in his island of Eua. All taro started in Eua, for it was stolen from Pulotu by Lohi.

Besides the yam, Faimalie also stole the fish known as the *o*. When Faimalie came back, she gave birth to the yam in the bush and that portion of the bush is known as Koloi. It is in the part of the country called Haamotuku. Faimalie went to dwell in the bush so that she might give birth. After she was delivered, the yam was called *kahokaho*. It is amongst the finest and best of yams, fit for chiefs. There are also the *manange* and *levei* and that is all of the chiefs' yams. There are a great many other sorts of yams. There are plenty of white yams, as well as purple yams, but the origin of these particular yams is in the one brought by Faimalie, as also the fish, and the taro brought by Lohi. But the yams known as the *tuaata* and the *nguata* are different. These were early yams, for they fell from the sky on to the island of Ata (near Tongatabu). Then there is the yam *heketala*, that was brought from heaven to Ilaheva and Ahoeitu by an old woman called Vaepopua. These were the earliest yams in Tonga. Faimalie came afterwards from Pulotu with the differ-

539 ent sorts of yams and in giving birth leaned her back against a tree known as the *masikoka.* The place was called "The Resting Place."

This is the conclusion of the tale of the boat belonging to the gods called Haveatoke, Fakafuumaka, Haelefeke, and Lohi. The vessel came from Eua and went to Pulotu. Only four were going, but an old woman stood on the beach at the end of the island. It was she who called to the boat that there might be five persons to go to Pulotu. This is the end of the tale of the gods that went to Pulotu, their challenge, and their strength, and of the overcoming of Hikuleo and all the people of Pulotu.

KO FAIMALIE: KOE LAVE A MOHULAMU.

Amusia a Tepa, koe mau;
Nae lave ki Pulotu Tuumau.
Ha fonua e ongolelei fau!
Tupa!

Tuu e taalo mei Haatafu
"Fakafumaka, keu hu atu,
Ke ke hau mua ta o folau
O mamata ki Pulotu atu fau.
Ha fonua e ongo hohaa fau!"

Tupa!

Tuu e taalo i Muifonua.
"Ala e, pale mai mua."
"Pale atu, ke ta o kitaua,
Pe alu ki fe moe fakalua."

Tupa!

Pea tuku e vaka mei Nuku,
Ko honau oho e niu motuu,
Ko hono tata e ngeesi kuku.
Tuu e taalo mei Muikuku
"Pale atu, ala, ko Vakafuhu,
Ha finemotua ka mata pauu!"
Tupa!

Pea fai enau fetapaaki
"Fakafumaka, ala, ko Fai."
"E, ta ko koe, pei lea mai."
"Pe ko futu sieku viku i tahi.

Ko ena e vaa fau too mai!"

Talu ai ene hekeheka ai,
O kiato tolu ae vaka ni

Ka nae kiato ua a Tonga ni.

Tupa!

FAIMALIE: THE CHANT OF MOHULAMU[138]

I envy the Tepa, it was a poem;
It was a chant about Pulotu Tuumau.
A land of great renown!
Clap!

Stood and beckoned from Haatafu
"Fakafumaka, let me enter,
For you to come for us to voyage
To go and look at Pulotu.
A land the fame of which makes restless!"
Clap!

Stands and beckons at Land's End.
"Oh dear, do paddle here."
"Paddle on, you and I will go,
Where does she want to go and be seasick."
Clap!

And the canoe left Nuku,
Their provisions old nuts,
And its bail a shell of the kuku shell-fish.
Stood and beckoned from Muikuku
"Paddle on, dear Vakafuhu
It is the old woman mischievous!"
Clap!

And they said their salutations
"Fakafumaka, dear, it is Fai."
"Why is it you, well speak to me."
"For how long have I been wet by the sea.
There is a branch of the fau tree which bring!"
After that she sat on it,
And this canoe had three sticks to the outrigger
But Tonga had only two sticks to the outrigger.
Clap!

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[113] [138] Reprinted from the original Tongan as published in the Reverend Dr. J. E. Moulton's magazine Koe Makasini a Koliji, vol. 3, pp. 39-42, 1876. Translated by Miss Beatrice Shirley Baker.

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Pale hifo honau vaka ki Fisi;
Pea hokosia e tahi fifisi,
Tutula tangi fakatelefili—
"Ko hotau vaka e kuo hili.
Kuo tau mau hange ne hiki."
Lea mai a Fai fineeiki.
"Fakahekeheka mo tau fifili."
Pea angi mo tuoni havili.
He pepetea ene tongafisi!"
Tupa!

Tutula tangi fakafoohake,
"Ko hotau vaka e ka mamate.
O tau malolo i he taki o Fate."
Lea mai a Fai koe vale,
"Kehe pe ke malo e pale,
Kau ta liu mo lakuna hake."
Tupa!

Fakafumaka ene tangi ia
"Ko hotau vaka e hilifekina."
Lea mai a Fai fasia
"Pea kehe pe ke mo alofia,
Kau ai fakahekehekesia
Peau lakuna moe kanikita."
He pepetea ene anga ia!
Tupa!

Pea fai mai ene tala.
"Tutula, heu e vaka ki ama.

Kuo ofi e vaka i taulanga."
Tupa!

Pea nau tau i tua hakau,
Kae hola a Tutula o kakau,

Tuuta ki he vai fakalanu,

Koe vai i Pulotu Tuumau,
Ko hono hingoa ko Fufutau.
Pea fakaasi ki alafolau,

Oku lalanga a Elelovalu,
He kui a Hikuleo Fakahau.

Tupa!

Pea hifo mai ki matafanga,
O taalo fai ke hao e vaka:

Pea mei hiki fakaapaapa,

Hu atu Fai o omi e vaka,

Oli ki tua o mahalahala.

He mamate e vaka Leitana,
E lalahia hono malamala!
Tupa!

They paddled their canoe to Fiji;
And came to the stormy sea,
Tutula cried and rolled about—
"Our vessel is piled up on the reef.
We are fast as though lifted."
Then the chief woman Fai spoke.
"Bring on board our thinking mind."
Then came a gust of wind
And came true her predictions!
Clap!

Tutula cried lying on his back,
"Our vessel will be swamped.
And we will rest in the sea of Fate."
Then spoke Fai the ignorant,
"Anyway thank the paddlers,
I will bail out the water."
Clap!

Fakafumaka this was his cry
"Our vessel will be piled up."
Then spoke Fai the crafty
"Anyway you keep on paddling
While I lighten the vessel by
Throwing out the sandstone ballast."
The white butterfly that was her way!
Clap!

Then she spoke and said,
"Tutula, ward off the vessel from the port side.
The vessel is nearly at the anchorage."
Clap!

And they anchored outside the reef,
And Tutula deserted and swam on shore,
Landed at the fresh water to rinse off the salt,
A water (hole) at Pulotu Tuumau,
Its name was Fufutau.
And he went and looked in the canoe house,
Was weaving there Elelovalu,
The grandmother of Hikuleo the tyrannical.
Clap!

Then he came to the beach,
And beckoned to direct the course of the vessel:
And nearly lifted out of respect (his own vessel).
Entered Fai and brought out (Hikuleo's) vessel
And threw it down so it was smashed to pieces.
Was wrecked the boat Leitana.
And many were its chips of wood!
Clap!

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539 Tuu ai Hikuleo o kalanga,
"Kuo faao e langotangata."
Nofo ia e fale kanoimata.

Femakilai ene fakalava.
He taleilei siene malama!

"Oku mou maia pe e kava,"

Ka oku ikai ilo ai ha taha.
Tupa!

"O si mai haa fakananamu,"
O mei vakule he lalo akau.
"Kuo fefe? Tonga, kuo tau?

Hono mole e vaka taofi hau,

Kae tau eni vaka kovi fau."
Tupa!

Fai mai e Hikuleo ki ai,
"Kuo fiu homau kainga ni,
Mou omi ke tau feiloaki."
Mafaa e pou pea lea mai,
Tutula ene ngaeke mai,
Fakafumaka ene teka mai,
Nae nofo hono vee tafaaki.
Nofo tonu leva pea malimali.
Tupa!

Fai mai e Hikuleo ki ai,
"Mou o o nonofo i fale lahi.
Tau fai katoanga ki ai.
Taaki e kava o fetuku mai,
Toho mai e ulua moe fai.

Fonotaki e vi fuolalahi,

Taku ia koe vai Kauaki."
Tupa!

Tuku atu a Pulotu o feiuu,

Fakahunga, haamo, haumatutu,[139a]
Pea omi pe moe uluulu.

Tanaki e Fai ki hono ngutu,

Fesi moe haamo o pakangungu.
"Osi mai Pulotu oku ngutu."
"Toki si e folau e pauu!"

Tupa!

Fai mai e Hikuleo Motua,
"Kuo osi e mea homa fonua;
Kei toe pe ko ongo otua,
Ko otua uku ki Lolofonua."

Ko siena uku nae po ua.

Stood up Hikuleo and shouted,
"Where are the human canoe-rests."
He dwelt in the house (lined) with eye balls.
All glaring as they lay longways.
And the whites (of the eyes) how they shone!
"Are you abashed or will you have kava,"
But no one was to be found.
Clap!

"Come all the smellers,"
And they sought under the trees.
"Where are they?" Have not the Tongans anchored?
And the vessel that prevents any one coming is gone,
"While this very bad vessel is anchored.
Clap!

Then Hikuleo said,
"Are tired your friends in seeking you,
Come and we will meet."
Split the post and a voice spoke,
Tutula came waddling along,
Fakafumaka came rolling along,
Came and sat at his side,
Sat straight up and smiled.
Clap!

And Hikuleo spoke to them,
"You go and sit in the big house.
We will hold there our entertainment.
Uproot the kava and bring it,
Drag here the *ulua* (fish) and the sting-ray.
The relish for the kava is the fruit of the great *vi* tree,
Call it the water Kauaki."
Clap!

The people of Pulotu went to prepare food.
They brought food in baskets and on poles,
And brought it with the (coconut) leaves.
Fai collected everything into her mouth,
Broke the sticks and crunched them.
"Pulotu is finished into my mouth."
"Were there ever such mischievous voyagers!"
Clap!

Spoke old Hikuleo and said,
"Everything in our land is finished;
The only chance left is the two gods,
The god of the divers in the Underworld."
They dived for two nights.

[139a] *Fakahunga*, food in baskets carried on a sledge; *haamo*, food carried by two men on a stick, over the shoulders; *haumatutu*, basket of food carried on a coconut trunk.

Talitali pea mate Lihamua:
Ngaekeeke mo mapunopuna:
Kuo hekeheka ai a Tutula—
"Keu ai tangi tautau mua."

Tupa!

Teu ke nau ki Tonga ni,
Moe fotuaki ae aho lahi,
Kamo atu Tutula kia Fai.
"Ke ke hau mua o alu ki ai,
O omi ae kanokato ke vakai."
Omi leva ia o holataki,
Pea mei folo fakapetetangi.
Talu ai ene fakafeitama ai.
Tupa!

Fai mei ai e tala a Fai,
"Ke mo alo ua o uhi i tahi
Kau hala uta o tatali mai
He oku mo ilo sioku mahaki."
Tupa!

"Ke mo alo ua o hiki i Oa,
Koeuhi ke ofi ki faitoka,
Ko Haamotuku ae konga vao na."

Malolo ai e fononga;
O faki ki he fuu masikoka;
O fanau ai Fai Loaloa;
Ta koe kahokaho ulu loa.

Tupa!

"Kuo hao pe hoomo omi na,
Ko ena tamasii mo ohia."
Ta koe fuu kahokaho hina.
"Pea kehe pe ke mo ngaohia,
Kau nofo keu tapuekina,
A hoku akau naa tungia:
Ke tapu e mapa naa malaia."

A ena nae tapu ai ia.
Tupa!

Pea mei kakave e he hahau,
Kae fakalave mei Utulau;
E homau kainga laukau.
Koe kahokaho a hai ne vau,
Kae to uli e umu tefau,

Kae vave he koe tama fanau.
Tupa!

KOE FAKAMATALA

Nae ai ha ongo faahikehe, ko Tutula pea mo Fakafumaka, naa na pehe ke na folau o mamata ki Pulotu he koe fonua ia oku lahi ae lau ki ai.

Pea i heena kamata folau atu nae ilo kiate kinaua e Faimalie, koe otua fefine, o ne taalo ke na fakaofi mai he oku ne

Waited till Lihamua died:
Waddled and shot out:
Was sitting on him Tutula—
"I will cry and lay the blame on another."
Clap!

Prepared to return to Tonga,
And approached the great day,
Made signs Tutula to Fai.
"You better come and go to him,
And bring the *kanokato* yam to look at."
When brought ran away with it,
And swallowed it preparing to cry.
After that she was impregnated.
Clap!

Then Fai spoke and said,
"You paddle and come by the sea
While I go by land and wait for you
As you both know my sickness."
Clap!

"You paddle you two and lift out at Oa,
So as to be near the grave yard,
Haamotuku, that piece of bush is called."
Well done our journey;
And went on to the big *masikoka* tree;
And gave birth there Long Fai;
Why it was a *kahokaho* (yam) with a big head.
Clap!

"You have got clear away with it,
There is a child for you to adopt."
Why it was a big white *kahokaho* yam.
Anyway you must take care of it,
While I stop and be blessed,
Lest my plant be set on fire:
And forbidden the *mapa* (tree) or perhaps accursed."
That is why it was sacred.
Clap!

And was moistened by the dew
And was let free at Utulau;
Because they were your proud relatives.
The *kahokaho* was ever scraped,
If planted dirty (unweeded) it will not increase,
If quick it will multiply.
Clap!

THE EXPLANATION

There were two gods, called Tutula and Fakafumaka (or Vakafuhu), who said that they would sail to Pulotu, as that was a country much talked about.

And when they started to sail, it was known to Faimalie (To-do-pleasingly), a goddess, and she waved for them to

539 fie folau, ka naa na mahalo ko ha taha kehe, pea na pale atu. Pea leie a Fai o tuu mei ha potu e taha o toe taalo, kae ikai. Pea ne toki alu o tuu i Muifonua, o ne fakaha ko Fai ia: pae i heena ilo ki ai naa na tuku ke ne heka.

Pea na pale hifo ae vaka ki Fisi, pea fakafokifa nae tukia: pea to ai ae manava o Tutula, kae enginaki e Faimalie ke nau fakakaukau sii, pea iloange nae to mai ha tuoni matangi pea nau hao atu. Hili ia nae mamate ae vaka, pea tuatamaki leva a Tutula; ko sii fineeiki pe ko Fai nae malohi o ne ohu ae liu pea nau lelei.

Ka nae matamata kovi enau folau pea nae tangi ae faahikehe e taha ko Fakafumaka, kae tapou ange e Fai ke uau aalo pe pea e lelei, pea ne taunima eia ae ohuliu. Pea tuaiekemo kuo kite a Pulotu.

Pea hopo leva a Tutula o kakau ki uta, o ne hu ki he alafolau aia nae leo ai a Elelovalu: koe faahikehe fefine ia nae ui pehe koe lo-valu a hono ngutu.

Pea nae tau i he alafolau ae vaka o Hikuleo nae ui koe vaka Leitana; pea nae lango aki ae kia oe kakai; he nae tuu ha tangata i taumua mo taumuli pea moe toko ua i he hama. Pea hu a Fai o ne too ae vaka o ne li, pea lailai ai.

Pea nofo a Hikuleo i hono fale aia nae aofi aki ae ngaahi kanoimata, pea fungani masani i he kikila ae ngaahi mata mei he potu kotoape. Pea fekau eia ke ngaohi ae kava, ke tali ae folau: ka ko hono pango nae ikai iloa ha taha, he kuo toi a Tutula i he toufufu, pea hu a Faimalie ki he pou, pea liliu ia e Vakafuhu koe maka, he ko hono anga ia, pea tupu ai hono ui ko Fakafumaka. Pea fekau e Hikuleo ke katoa mai ae kau fakananamu o Pulotu ke kumi ae folau, ka nae ikai mau. Pea toki folofola ke omi ae kainga, pea teketeka mai ae maka ko Vakafuhu, pea mafaa ae pou o ha ai a Fai, pea hifo mai a Tutula mei he toka.

Pea nae toki fekau e Hikuleo ke feiumu a Pulotu: pea nau fai, a nau omi ae umu fakahunga nae lahi aupito,

come near as she wanted to go with them, but they thought that it was someone else, and paddled on. And Fai ran and stood at another place and again beckoned, but no. Then she went and stood at Land's End, and made known that it was Fai herself: And when they knew it was she they took her aboard.

And they paddled the canoe to Fiji, and suddenly they went aground: and Tutula was afraid, but Faimalie advised them to consider a little, and suddenly a gust of wind came and took them and they got clear. After that the canoe was swamped, and Tutula was again afraid; it was the woman Fai that was strong-minded and bailed out the water and then they were all right.

But their voyage looked ill-fated, and the god Fakafumaka was crying, but Fai exhorted to paddle and all would be well, and she kept on bailing out the water. And in a very short time they had sighted Pulotu.

And Tutula jumped into the sea and swam to the shore and entered the boathouse, in which the goddess Elelovalu (Eight tongues) was on guard: and she was so called because she had eight mouths.

And the canoe of Hikuleo was in the canoe house and it was called the vessel Leitana; and it was raised on the necks of people instead of logs. One man stood at the prow and another at the stern and another two at the smaller canoe. And Fai entered and took the vessel and threw it, and smashed it.

And Hikuleo stayed in his house which was lined with human eyes, and which was wonderfully handsome with the staring eyes looking from all around. And he told them to make some kava to present to the voyagers: but they could not find anyone as Tutula had hidden in the eaves of the house, and Faimalie went into a post, and Vakafuhu (Fighting-vessel) turned into a stone, as that was his way, and that was the reason why he was called Fakafumaka. And Hikuleo told all the smellers of Pulotu to come and seek the voyagers, but they did not find them. Then he told them to appear, and the stone rolled in, that was Vakafuhu, and the post opened, and out came Fai, and Tutula came down from the eaves.

Then Hikuleo told Pulotu to prepare food, and it was done, and they brought the big baskets of food, which were car-

pea nau haamo aki ha fuu niu loloa nae tanki mo hono lau. Pea i hono omi leva nae tanaki kotoa e Faimalie o kai, o ne ngungu moe niu, o ne fakaosi kotoa, pea ofo a Pulotu i heene fuu kai fakaulia oku fai.

Pea toki folofola mai a Hikuleo Motua, "Kuo osi ae mea oe fonua. Ka oku ai ha ongo vasua i Lolofonua, o kapua e lava e he ongo otua hono ukufi. Pea uku a Tutula mo Vakafuhu, moe tama uku a Hikuleo, pea nau i lalo o mahina katoa. Naa na ausi ae ongo vasua, ka koe tama pauu ko Tutula naa ne taofi ae alu hake ae tama uku o Pulotu o ne mate ai i lalo.

Pea ita ai a Pulotu, pea nau pehe ke omi ae kanokato a Hikuleo. Pea too ia e Faimalie o ne kai: pea oku lau tokua, naa ne feitama ai; o ne tala ke nau vave o ave ia ki Tonga ke ne fanau ai. Pea nau tau atu ki Oa: pea faele ai a sii fineeiki ko Fai, ta koe ufi.

Koe hingoa e taha o Tutula ko Haelefeke. Oku lau ko Tepa koe mau nae kamate ai ae lave.

ried on a big coconut tree trunk, which had been uprooted and had its leaves still on. And when it was brought Faimalie collected it all and ate it all, and she crunched the coconut tree and everything, and Pulotu wondered at the amount she ate.

Then Hikuleo the Old said, "All the food of the land is finished, but there are two great clams in the Underworld and two of the gods can dive and bring them up." And Tutula and Vakafuhu dived, also one of Hikuleo's divers, and they were under water a whole month. They had got the two clams, but Tutula was a mischievous lad and he prevented the diver of Pulotu from going up so that he died in the deep.

And the people of Pulotu were very angry, and they said for them to return to Tonga, and Tutula told them to bring a treasure yam of Hikuleo's. And Faimalie cooked it and ate it: and it is said, that caused her to be pregnant; and she asked for them make haste and take her to Tonga for her to give birth there. And they reached Oa: and there the poor lady gave birth to a yam.

The other name of Tutula is Haelefeke. And it was said that the Tepa was the first epic poem, from which originated the chant.

A TRIP TO PULOTU[111]

Ko eku talanoa eni e taha ki he tupuanga oe ufi.

Nae teu ae fononga o Haelefeke mo Faimalie mo Fakafuumaka ki Pulotu kia Hikuleo, pea nau o ai ki ai o atu oku ikai i hono fale a Hikuleo, pea nau o atu ai o toi ai a Haelefeke i he tefitoi pou, kae alu a Faimalie o toi i he lalo ta, kae teka fakafoimaka pe a Fakafuumaka i tua.

Pea fokifa pe kuo au mai a Hikuleo o pehe, "Huu namutafatafa, huu namutafatafa." Pea talaange e Hikuleo ke katoa mai a Pulotu ke nau kumi, pea nau kumi kumi pea ikai ilo. Pea talaange e Hikuleo ke mou fakaha mai a, pea nau toki omai. Pea talaange e Hikuleo ke nau tali, pea nau feiumu ai. Pea talaange e Hikuleo ka ikai osi te mau kai kimoutolu.

This is one legend about the origin of the yam.

Journeyed Haelefeke (Walking-Octopus) and Faimalie (Perform-Fortunately) and Fakafuumaka (Like-a-Big-Stone) to Pulotu unto Hikuleo, and they went and arrived and found that not in his house was Hikuleo, so they went and hid Haelefeke at the foot of a large post, while went Faimalie and hid in the round end of the house, and rolled like a large stone Fakafuumaka outside.

And suddenly came back Hikuleo and he said, "Enter smellers and cutters, enter smellers and cutters." Then commanded Hikuleo that all Pulotu search, and they searched and searched and did not find. Then Hikuleo told them (the visitors) to appear, and they came out. And ordered Hikuleo that food for the visitors be prepared, and food was cooked in the earth ovens. 'And Hikuleo in-

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[111] Translated by Miss Beatrice Shirley Baker from the original Tongan of a tale recorded by the Rev. J. E. Moulton.

Pea talaange e Haelefeke te tau lavai, pea talamai e Faimalie ke tuku ia maana. Pea hau leva a Fakafuumaka o kaikai pea makona ia, pe kai ai a Haelefeke pea makona ia; pea toki unu fai a Faimalie o ne toki kai, pea ne kai ae ufi moe puaka moe toumohomoho moe kato moe maka moe haamo moe kavei; pea nau hao ai.

Pea nau tumu aipe pea talaange e Hikuleo ko emau tali eni e taha koe fuu vi. Pea talaange e Faimalie te tau lava ape, pea talaange e Haelefeke ke tuku ia maaku. Pea alu ai a Haelefeke o tuku hono ulu i he tefitoi vi kae mafola atu hono kave o pue mai ae fua oe vi o maopoopo lelei; pea nau hao ai.

Pea talaange e Hikuleo ke nau o ki tahi o uku fakamanavaloloa, pea talaange e Fakafuumaka tuku ia maaku, pea ne lava eia ia. Pea talaange e Hikuleo mou o ki mama he kuo mau manavahe.

Pea nau fakaheka aipe pea lele ai ki uta a Faimalie o kumi ufi, pea alu atu ai oku tunu ae fuu kahokaho a Hikuleo e he fanga tevolo o Pulotu, pea alu atu pe a Faimalie o omi o folo ae fuu kahokaho; pea tala ai kia Hikuleo kuo mole ene ufi nae tunu. Pea tala ai ke tau ae vaka kae kumi, pea nau kumi kumi pea ikai ilo he kuo folo ia e Faimalie.

Pea nau folau mai o toki puaki ki mamani o to ai ae kahokaho; aia ko hono tupuanga ia o ufi ni oku mahu ni ai, tokua ko hono hako mei he ufi e Faimalie.

formed them (the visitors) that if they did not eat all the food prepared they (themselves) would be eaten.

And Haelefeke asked the other two if they would all be able (to eat it), and Faimalie said to leave that to her. Then came Fakafuumaka and ate until he was gorged, and ate Haelefeke and he was gorged; then Faimalie drew near and ate, and she ate the yams and the pork and the banana leaves and the baskets and the (cooking) stones and the stick with which the baskets of food were carried and the handles of the baskets; and they escaped that.

Then Hikuleo told them that there was another trial for them in the great *vi* tree. And Faimalie questioned if they would be able to do it, but Haelefeke said to leave it to him. And went Haelefeke and put his head at the root of the *vi* tree while his arms went up and collected the branches of the *vi* tree into a compact mass; and they escaped that.

Then Hikuleo told them to go into the sea and hold the breath in a long time, and Fakafuumaka said that should be left to him, and he escaped that. Then said Hikuleo that they should return to the earth for they (the people of Pulotu) feared them.

Then they embarked and Faimalie ran on shore searching for a yam, and she went and saw a great *kahokaho* yam being cooked in the ashes for Hikuleo by the gods of Pulotu, and Faimalie came and swallowed the great yam; then it was told to Hikuleo that the roasted yam had disappeared. And he commanded that the vessel of the visitors be searched, and they searched and searched and searched and it was not found because it had been swallowed by Faimalie.

Then they voyaged back and upon arrival she vomited it forth to this earth and planted the *kahokaho* yam; that is the origin of the yam that is planted at the present time, the descendant from the yam of Faimalie.

HIKULEO'S HOUSE[118]

There was a Tui Tonga who annoyed his people considerably with irksome tasks. However, two men agreed that they would not be distressed by executing his errands. So they went and resided with the Tui

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[118] Told by Heamaai Latu, of Lotofoa, Foa island, Haapai.

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Tonga and did his errands. The first order that the Tui Tonga issued to the two men was that they build a reed fence around his plantation (*api*). After this was accomplished he ordered them to build a large rowing canoe (*tafaanga*) of whale ivory. They constructed the canoe and executed many other orders besides. Then the Tui Tonga said that there was still one more task to be done by these two men. That task was to go to Pulotu and fetch Hikuleo's house, which was constructed of human bones. The two faithful servants set out from Tongatabu in the ivory canoe on their voyage to Pulotu.

Upon reaching Haapai they noticed a woman standing on a beach and waving a white fly whisk. They did not approach close to the woman, but continued on their voyage to Vavau. On their arrival there they again saw the same woman standing on a beach and waving a white fly whisk at them. Still they disregarded her signal and continued on their voyage to Samoa. Again the same woman was seen on a Samoan beach, waving to them with a white fly whisk. The man who had been sitting near the bow of the canoe suggested that it would be well to discover what the woman wanted, as it was truly remarkable that she should beckon to them from so many places. When they reached the place where the woman was sitting, she spoke to them saying: "I told you to come to me, because I want to know where you are going."

The two men took the woman aboard. She was really a goddess and her name was Haelefeke. So they all three voyaged in search of Pulotu, the road to which is guarded by the south and the north winds. If a vessel went that way, usually the sea would be rough and the winds strong. However, when the Tui Tonga's vessel went, the sea was neither rough nor the wind boisterous. The voyagers therefore arrived without mishap at Pulotu Tuumau. At the time of their arrival a feast was being held at Pulotu Akaaka at which Hikuleo, the sovereign of Pulotu, was in attendance.

Haelefeke now ordered the two men to put their boat into the canoe shed of Pulotu Tuumau. They informed her, however, that there was already a rowing canoe in the shed. She then told them to remove it and, moreover, to throw it down heavily outside. After that they were to place their own boat in the shed. The canoe that rightfully belonged there was thrown out and broken and the Tui Tonga's ivory canoe placed in the house in its stead.

The three individuals from the world now entered Hikuleo's house, she being away in attendance at the feast. Haelefeke instructed the two men to each enter a house post and hide there. She herself turned into a stone in the house.

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

539 When Hikuleo, in Pulotu Akaaka, heard the crash of her falling canoe, she sent people to see what was the trouble. When they came to look they could see no one, but they noted that Hikuleo's canoe was smashed to pieces and that in its place in the shed was an ivory canoe. They returned immediately and told Hikuleo.

Hikuleo gave orders to be carried to Pulotu Tuumau and she bade all of the prophets (*kikite*) and conjecturers (*mahalo*) to assemble there, in order to ascertain who had broken the canoe. They failed to determine who had done the damage, so Hikuleo called out to the hidden intruders: "Be so good as to show yourselves. If you are from the Tui Tonga, you may enter."

Thereupon Haelefeke arose, showing herself. She called to the two men to come out of the posts. So they came out and sat down in a respectful manner in the house. Hikuleo then gave them greeting and ordered her people in Pulotu Tuumau to prepare food for the reception of the chiefs from Tonga. The contents of one hundred ovens were brought and kava was made in eight bowls. Haelefeke told her two companions to drink from one bowl. They did so, but could not drain it. Then Haelefeke drained all of the bowls, swallowed them, the strainer, and the cups. Now Haelefeke told her companions, the two men, to eat of the baskets of food. However, all that they took was a liver, which they broke in two and ate and were satisfied. But Haelefeke ate all the food, crumbs, skins, baskets, the poles on which the baskets were carried, and everything else appertaining to the feast. Hikuleo forthwith apologized for not having anything for them to eat.

The travellers slept that night. Next morning Hikuleo ordered them to go to a huge *vi* tree (*Spondias dulcis*) that was heavily laden with fruit, which they must consume entirely. The two men plucked one fruit, divided it, and after eating it felt satisfied. Haelefeke then asked the inhabitants of Pulotu to climb the tree and pluck the fruit for her to eat. The people did as they were requested. Meanwhile Haelefeke changed herself into a great octopus and stationed herself at the foot of the tree. She ate the fruit, then the whole tree and all the people thereon.

When that had been accomplished the party from Tonga returned to Hikuleo's residence. Hikuleo said that she was sorry that she had nothing for them to eat. She suggested that they had better go to the sea beach for a surf ride. Hikuleo knew full well that there was a ferocious man-eating shark lurking near the surf. She hoped that the shark might eat the three of them. Haelefeke now told her two companions to try the surf-riding first. Twice they shot the breakers and then she said to them: "Do it again, but this will be the last time." When they stranded on the beach for the third time, the great shark was stranded with them. Haelefeke now ordered the two men to cut off some pieces of the shark to eat raw. The two cut off a small portion, but when they had eaten it they were satisfied. Haelefeke thereupon swallowed the fish whole.

The three voyagers returned to Hikuleo, who now asked them the purpose of their voyage. Haelefeke answered: "We have come here at the direction of the Tui Tonga, in order to fetch your house for him." Hikuleo replied: "Very well. Take the house with you."

Haelefeke went down to the beach, leaving the two men with instructions to carry the house down to the vessel. She waited a long time at the beach, but the men did not appear. The gods of Pulotu were sitting on the house, so that they could not lift it. Returning inland, Haelefeke inquired as to the cause of the delay in moving the house. The two men replied that it was too heavy for them. Thereupon Haelefeke smote the house and knocked off the people of Pulotu who were holding it down. The house was then carried to the beach and put aboard the vessel.

The Tongans now started on their return voyage. As they were passing out to sea through an opening in the reef, Haelefeke seized a small fish that was swimming near the vessel and held it by her. The inhabitants of Pulotu were angry over this and swam out to the vessel to get their fish back. They boarded the vessel and searched both the vessel and Haelefeke, but failed to find the fish. They returned to shore and the vessel continued on its voyage to Samoa. Haelefeke now produced the fish and showed it to her two companions, who, when they looked at it, saw that it was stained with blood. Haelefeke now released the fish, saying: "Go to the world and when you come to Tonga we will catch you."

They journeyed on until they reached Tonga. Then Haelefeke told the two men to take to the Tui Tonga the house that he had ordered to be brought from Pulotu. The house was taken to him and he thanked his faithful servants, telling them that they had accomplished all that was necessary.

LUPEOLOVALU[118]

Tokua nae i ai ha ongo matua ko Angatukuau mo Tunamailangiafu. Faifai pea fanau ae fefine koe taahine pea fakahingoa ia ko Lupeolovalu. Pea hau ai a Hikuleo mei Pulotu ko ene ohi tama, o ne fakahingoa ae taahine ko Lupe Fakakana, pea au ki he mavae ae taahine pea hau a Hikuleo o ave ia ki Pulotu. Faifai pea toe fanau ae ongo matua koe tangata, pea fakahingoa ia ko Atupuhaimoana, pea na toe fanau koe taahine pea fakahingoa ia ko Mapuikau-

It is said that there were two people called Angatukuau and Tunamailangiafu. After a while the woman had a daughter and called her Lupeolovalu (Pigeon called eight times). And came Hikuleo from Pulotu to adopt a child, and he called the girl Lupe Fakakana, when it came to the time to wean the girl, Hikuleo came and took her to Pulotu. After a while the parents had another child, a son, and called him Atupuhaimoana, and they had another

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[118] Told by M. Havea. Recorded by E. E. V. Collocott. Translated by Miss Beatrice Shirley Baker.

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

539 fanga. Ka nae i ai foki ae fanau a Hikuleo ko Falehau mo Falelava.

Pea nae o hake e Hikuleo ae tonga moe tokelau o leo i he ava ki he fonua oe ongo matua koeuhi ka alu hake ha tango kia Lupe pea ne mate ai; pea ka alu ange ha tangata ko haane tango pehe nae afa leva ae ongo matangi o mate ai ae toko taha koia.

Ka nae i ai ha taha nae nofo i Hihifo ko hono hingoa ko Mataikamoana. Nofo ai pea ne pehe ke alu mua kia Lupe, pea teu ai ene folau. (Pea alu atu ia o au ki Atata o fai ai ene tao melo, pea toki tuku atu ene folau. Faifai pea ne au atu ki he ava oku kei hengihengi aia oku kei malu, pea hao atu ai hono vaka tae afa ae ava. Pea ongoi mai e Atupuhaimoana ae patu ae folau o ne fai leva ene tangi, aia koeni, "Koefe ae tonga moe tokelau pei teki ki he patu folau?"

Pea i he a hake ae ongo matangi kuo mei au atu a Mataikamoana ia ki uta; o na afa kinaua kae ikai ke lava he kuo au atu ae vaka ki uta. Pea tangi mai leva a Mataikamoana, "Uoi e Atupuhaimoana, tuku a Lupe koe Fakakana, kae kehe ko Mapuikaufanga, keu uvea haane mamata ki Hihifo ki he toa tuu taha."

Pea alu leva a Atupuhaimoana o tangi ki he ene fae, "Uoi e Tunamailangiafu fanguua atu kia Angatukuau. Koe vaka tango eni kuo hau, koe tama ko Mataikakakau, koe hau mei mui Haatafu, ko ene tango kia Lupeolovalu."

Pea ikai ke a ae finemotua ia pea ne toe fai atu pe ene tangi koia. Pea toki a ai ae finemotua o tangi atu ki he motua, "Angatukuau he tae hohaa, i he tangi a ho uhiki puaka. Ha tua koeni ka ngauangaua, ene kape kia Lupelololava. Iloilo Lupe oku fakakana, oku leo kau mo a tangata."

Pea a hake ai ae motua o fekau kia Atupuhaimoana ke alu o fakaha kia Hikuleo ki Pulotu. Pea alu ai a Atupuha ki Pulotu. Alu atu oku fai ae taumafakava a Hikuleo / moe fanga tevolo, pea alu atu a Atupuha o nofo i he tuanga efe, pea i he ene taumaa koe ae kava. Pea toki tangi atu leva a

child, a daughter, and called her Mapuikaufanga. But Hikuleo also had two children called Falehau and Falelava.

And Hikuleo brought up the south (wind) and the north (wind) to guard the opening to the land of the couple so that, should a man come up in the night to visit Lupe, he would be killed; and when a man went on such a visit then there was a hurricane caused by the two winds, and that person was killed.

But there was someone who dwelt at Hihifo whose name was Mataikamoana. He dwelt there and thought he would like to go to Lupe, and he prepared for his voyage. And he went and reached Atata (island) to prepare food for a journey and then he started on his voyage. After a while he reached the opening at dawn of day when it was still calm, and his vessel went through the opening without a hurricane. And Atupuhaimoana heard the noise of the arrival, and he began his cry, which was this, "Where are the south and the north (winds) to push out the noisy voyager?"

And when the two winds rose up Mataikamoana had nearly reached the shore; they made a hurricane but it was no use for the vessel had reached the land. And Mataikamoana cried, "Oh dear Atupuhaimoana, let us leave Lupe Fakakana, while I take Mapuikaufanga to Hihifo to see the casuarina tree that stands alone."

And Atupuhaimoana went and cried to his mother, "Oh dear Tunamailangiafu, awaken Angatukuau. A vessel with a visitor has come from Haatafu, he has come on a visit to Lupeolovalu."

And the woman did not wake, and he again uttered this cry. Then the woman awoke and called to the man, "Angatukuau, why are you not anxious at the cry of your young pig. A commoner (has come) and he talks, twice he has used insulting language to Lupelololava. Know that Lupe is fed and watched by a fence of men."

And the man awoke and told Atupuhaimoana to go and tell Hikuleo at Pulotu. And Atupuha went to Pulotu. When he reached there he found Hikuleo and the gods having kava. Atupuha went and sat on the heap of kava dust at the last straining of the kava. Then Atupuha cried, "Vaeuka and Vaehuki-

Atupuha, "Vaeuka mo Vaehukitangata, koe kava ene kuo tau maa; pe kovi o kau ka fakamatala. He folau tango oku i mama, koe tama ko Mataikamoana, koe tango kia Lupelololava.

Pea punou hifo leva a Hikuleo o tutulu. Ka nae fai pe ae hiko ae taahine hono tua, pea tuku leva ene hiko ka ne nofo hifo leva o fai atu ene tangi:

"E Atupuha e ke ke hanga mai; ta koe tala kovi ka ke fai; ko Eiki kuo punou o tangi."

Pea fakatau leva ae kava pea toki tala leva e Hikuleo kia Atupuha ke muomua o fakaha kuo tali kae toki o hake a Lupe. Pea alu a Atupuha ia ki mama. Pea toki tuutuuni e Hikuleo o pehe: "Ke fanongonongo ki Pulotu katoa, ke toho ki tahi a Masilafofoa, pea alu he mo Pungalotohoa; ke moimoii a Lupe ki Tonga."

Pea teu ai hono omi o Lupe pea tuku mai ae folau o nau hau o fakaheka mai a Mataikamoana ko Mapuikaufanga. O nau folau mai o tau mai ki mui Haatafu pea nau o hake ki he api o Mataikamoana. Pea fai ae feiumu ko honau tali, pea nau kai, pea kai atu pe e he fanga tevolo hono kotoa oe feiumu o osi, pea kai atu aipe moe haamo moe ngahi mea nae toe.

Ka kuo po taha pe ae alu ae tama ki he taahine ko Lupeolovalu, kae toutou alu aipe ia kia Mapuikaufanga. Pea teu ai ke foki ae kau tevolo pea i he enau alu pea hola a Lupeolovalu o kakau ki he vaka o nau fakaheka, ka nau sio mai oku kakau ange ae tangata mo Mapuikaufanga, pea tala ange ehe taahine ke nau tamatei ae tangata moe fefine. Pea nau fai pea nau toki folau atu kinautolu o fakaha ki he ongo matua, pea nau toki folau ki Pulotu.

tangata (gods), the kava is strained clean; will it be wrong if I explain. A visitor (wooer) has voyaged here from the world, the lad Mataikamoana, a wooer for Lupelololava.

And Hikuleo bent down (his head) and wept. The girl was juggling oranges behind him, and she left off her game, and sat down and cried thus:

"O Atupuha attend to me; why it was something bad you told; the Chief has bent down and cried."

And the kava was strained (and served) then Hikuleo told Atupuha to go first and tell the wooer that he had been accepted and that Lupe would be sent. And Atupuha went to the world. And Hikuleo arranged thus: "'Send a proclamation to all Pulotu, to draw into the sea the vessel called Masilafofoa, and go with her Pungalotohoa; a present to take Lupe to Tonga."

And preparation was made to bring Lupe and the vessel left and Mataikamoana and Mapuikaufanga came and embarked also. And they sailed and reached the land's end of Haatafu and they went up to the place of Mataikamoana. And they prepared food to receive them, and they ate, and the gods ate all the food that was prepared and finished it, even unto the sticks and all the things that were left.

And the lad only went one night to the girl Lupeolovalu, but kept going to Mapuikaufanga. And the gods prepared to return and when they went Lupeolovalu ran away to them and swam to the vessel and got on board. They saw then that the man and the woman Mapuikaufanga were swimming to them, and the girl told the gods to kill the man and the woman. And they did, then they sailed, and told the parents and after that they returned to Pulotu.

THE BEAUTIFUL GIRLS OF TONGOLELEKA[114]

Some time ago there was a most beautiful girl who lived in Tongoleleka, Lifuka island, Haapai. Her name was Mavaetangi (Part-With-a-Cry). She also had a sister who was named Tukukovikaealu (Go-Without-Finishing-It-Off). These girls grew up and became women. As time passed, they heard of a most handsome young man whose name was Taufaiteau. He was from Tonga. This young man also heard much of the two pretty sisters of Haapai. One day, he asked one of the gods to tell him if he knew of a pretty girl that he might marry; the god told him that there was a very pretty girl in Tongoleleka named Mavaetangi and that she also had a sister called Tukukovikaealu.

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[114] Told by Abraham Ula, of Neiafu, Vavau.

The young man then made preparations to go and see these two girls, whom he had heard so much of. It was a very hard task to go to the place where the girls were, as it was guarded by many people. After a while the two girls heard that there was a man who wanted to see them, but they could do nothing to aid him, as the place was so well guarded. The young man could do nothing else than sojourn at the island of Tungua, in the southwestern part of the Haapai group, longing to have the chance to see these girls.

One day, the god came to him and suggested that they ought to go down to Pulotu and ask for permission to go over and see the girls. So they went down. It was dark when they arrived there and they saw many things, such as some people crying and others singing.

In the morning the people in Pulotu knew of the young man's coming. He was then sent out to the water to take a bath. When he came back they told him to return to earth. He was told to go to the place where there was a big crowd of people, and ask them if they had any work for him to do. He was told that they would make him look after some animals. He would be there for some time when they would give him something else to do. After a while he should ask the head of the house to look after one of the girls.

The young man followed all the instructions. When he asked the head of the house to let him look after one of the girls, he was then told: "If you make the weather calm, the girl will be given you to marry."

The young man then had to return. He had to go through a place where a big lion lived. He was especially sent that way, so the lion might devour him. It was known that none of those people who had gone that way had escaped from the lion. The young man went up as far as the mountain where this lion lived. The ground about that spot and also the whole mountain were shaken and gave forth a rumbling sound. This phenomenon was due to the great lion walking to the top. As the young man reached the place where the lion was, the great beast made a leap at him. The young man landed his fists on the animal's head, then strangled it.

The young man went on his way again. He met a great *nifoloa* (long-toothed ghost). The *nifoloa* asked him, "Where have you been?" The young man replied, "I have been to Pulotu; I am in love with the girl called Tukukovikaealu." The *nifoloa* suggested that he should go and get a *falahola* flower, as it was the favorite flower of that girl. The young man took heed of what the *nifoloa* had said. He picked a *falahola* and brought it to the *nifoloa*. The young man then followed the instructions of the *nifoloa* and went on his way.

As he approached the girl's abode, the girl saw the *falahola* which the young man had, and she ran up to meet him, saying, "Give me my flower and my husband." The young man then gave her the flower and they both walked down to her house. Everything was ready there, even the meal which was already laid out. The girl suggested to the young man, "Let us leave before the great snake who guards this place visits us today. This great serpent comes here every day to see that everything is all right." The young man said to her, "Never mind, let him come and visit us here." He slept there. Next morning, as they awoke, they felt a great earthquake and everything was shaken. This was due to the coming of the great snake, who had heard of the young man's sleeping there. The snake knew that the young man wanted to marry the girl. He made a dash for the young man, but the young man dodged him and later managed to kill this great serpent. The girl then said that they ought to get married right away. The young man thanked her very much for her love for him, but said he would like to consult his people first; then he would return to marry her.

The young man went away to see his parents. The young man's people were glad to hear their son's report, so they made great preparatons to go to the girl's place. When the appointed day approached the girl's people wondered at a great fleet which they sighted at a distance. This bore the young man's people. Word was then sent all over the land for the people to prepare for the wedding. After the wedding had taken place, the married couple lived there for a while, but all the visitors returned to their homes.

Some years later the young woman had a baby who was called Havili. As a lad he was very brave. Years later he became a strong man. He used to be very fond of wild-animal hunting. One day he went down to the beach for a walk. As the water was very calm, he had a mind for a swim. He went into the water and off he went. He swam for a long time. After several hours had elapsed, he lost sight of his home land and was soon out in the mid-ocean. He swam and swam till he had another land in sight, then made straight for it. This land was Fiji.

Some hours later he reached the land and went ashore, where he met an old wizard (*motua fakalouakau*). This old man called him to come into his house, that they might have a bowl of kava. The young man had a bow and arrow, also two war clubs with him. The old wizard

539 put out a *maukava* (kava root) for the reception of his guest. The old wizard sent out his two *hohoni* (water bottles made of the coconut shell) to get some water to dilute their kava with. The two *hohoni* then jumped down and rolled out toward the water pool. After some time the two *hohoni* had not returned, so the Tongan young man sent out his clubs to hurry up the water. His clubs rolled out and broke the two *hohoni* to pieces. Then the Tongan visitor sent his arrow flying into the roof of the house. Consequently a stream of water poured down from the roof and furnished them enough water for their kava. The Tongan man then took his arrow from the roof. They made and drank their kava.

The old wizard told the Tongan man of an immense snake with eight heads. This great creature lived in a neighboring mountain, and all the people were under his sway. The Tongan man told his new friend that he would go to see the eight-headed serpent, and off he went. Havili went right up to the top of the mountain and walked on the snake's body. The great snake then arose and spoke to him, "Oh, you are the great chief that has come to visit us here." He then gave orders that everyone in Fiji must get ready and make a big feast for the chief. They all obeyed the order, and in a very short time the great feast was brought to the Tongan visitor. All of the food was given to the Tongan man. The reason for this was, that if he could not eat all of the food, he was to be put to death. The Tongan man then told his two clubs to eat all of the feast. His clubs then started to eat the feast. They ate all of the food first, then the leaves, sticks, and stones, and also the baskets and whatever else was to be found there. All was completely devoured. The great snake[115] sent out men to see what had happened, and they returned and told him what they had seen.

HOW TWO KINDS OF YAMS WERE BROUGHT FROM SAMOA[116]

The Tui Tonga had two attendants (*matapule*) living with him at Lapaha, in Tongatabu. These two men burned his house. After the house was burnt the Tui Tonga laid upon them the task of bringing from Pulotu (the world of the departed) the wood of the bread-fruit tree (*mei*) of which his new house was to be constructed. This task was assigned in punishment for the burning of his dwelling. The Tui Tonga did not kill the men, because he had condemned them to make the journey to the spirit world instead and to bring thence another house.

The two attendants left Tongatabu and travelled northward on their way to Pulotu. They arrived at the island of Uoleva (in the Haapai group). There they encountered the goddess Fehuluni. The older man explained to the goddess: "We come from the Tui Tonga. Because we burnt his house, we are condemned to go to Pulotu and to bring thence for him a *falemei* (house of mei, or breadfruit, wood)."

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[115] Perhaps Dengei, the serpent god of Fiji, is referred to.

[116] Told by Isaac Malupo, of Fakakakai, Haano island, Haapai.

Fehuluni said: "Never mind going to Pulotu now. Come instead with me to Samoa." So the three set out for Samoa, to visit the god Faifaimalie. They arrived at Faifaimalie's house, but found no one there, as Faifaimalie had gone fishing for *anga* (a species of shark) and bonitos. They took up their residence in Faifaimalie's house. Although far away fishing, Faifaimalie became aware of their arrival at once, because of his divine nature.

Faifaimalie returned and found the visitors at his house and left a pig and other food for them. The following day Faifaimalie left saying: "You stay here, while I go fishing again." Now Fehuluni knew that Faifaimalie went far away on the ocean and she knew also that there were two big yams of as many varieties in the house. Besides, on the cross beams of the upper part of the house, reposed the body of the Tui Tonga's son.

Fehuluni and the two attendants took down the body of the Tui Tonga's son, covering it with mats and tapas, they placed it in their fishing canoe (*tafaanga*). Fehuluni swallowed the two yams, which were at that time unknown in Tonga. On the homeward voyage to Tongatabu the travellers first came to Vavau. Next they passed the anchorage of Fakaamumei, off northern Lifuka (in Haapai group). The anchorage received the name of Fakaamumei (*fakaamu,* to desire; mei, breadfruit), because here Fehuluni said she desired breadfruit (mei). They had not proceeded far from Fakaamumei, when Fehuluni felt the yams, which had remained undigested, about to pass from her rectum. She held them in with her hands and for that reason the great projecting reef at the northwestern point of Lifuka is called Muikuku (*mui,* the hind part; *kuku,* to hold fast in the hand) in commemoration of this event. The boat continued on its way until near the island of Uiha (in Haapai group), where the yams fell out. The neighboring reef there is called Ufimoufi (*ufi,* yam; *mo,* and) because of this. (For another explanation of this name see page 122.)

After the yams fell out, the boat was put about and sailed back to Fakakakai in southern Haano (in the Haapai group). Fehuluni and the two attendants took the yams to Peu, an old man of Fakakakai, telling him to plant them for the Tui Tonga. After leaving the yams at Fakakakai, Fehuluni and the two men proceeded southward to Tongatabu with the body of the Tui Tonga's son for interment in one of the terraced stone tombs, where repose the Tui Tonga and their families. The Tui

539 Tonga was glad that his son's body had been recovered and he no longer felt angry toward the old men, because his house had been burned.

Peu looked after the yams for the Tui Tonga. When they were mature, he dug some to take in his boat to the Tui Tonga. As Peu sailed along with his yams, his men continually blew a conch shell. The people of the neighboring islands heard and they knew that Peu was going with his yams to the Tui Tonga. Peu made frequent voyages to Tongatabu with produce for the Tui Tonga, and a piece of land in Fakakakai was given him by the Tui Tonga as a reward. The name of this land is Haamotuku. Every year Peu took yams raised on his land, to the Tui Tonga.

The yams brought by Fehuluni from Samoa were of the varieties called *kahokaho* and *kaumele*. These are better than the *heketala* yam, which was sent down from heaven with the first Tui Tonga, Ahoeitu.

STORIES OF HINA AND SINILAU

Hina and Sinilau, two widely known Polynesian deities, enter extensively into Tongan tales. Sinilau is invariably represented as a handsome man or a noted chief. 776 539 [171]

Hina appears in a variety of roles, but always as a beautiful girl. She is considered as the moon-goddess in Tonga and takes the place of our "man in the moon." The Tongans see in the moon a great *ovava* tree beneath which sits Hina beating tapa. As a beautiful Samoan girl Hina was instrumental in sending the bonito to Tonga. In one Maui tale Hina is called the sister of Maui Kisikisi. In another tale, a goddess named Hinahengi comes from Pulotu to this world where she is captured by a Samoan and becomes his wife. (See p. 19 and p. 49.) [821]

HINA AND THE ORIGIN OF THE COCONUT[117] 539

Kaloafu mo Teuhie,	Kaloafu and Teuhie,
Laufoki koena tama pele,	It is said, had a pet child,
Pea ta koe faahikehe.	But it was a god.
Hoko vale ihona manavahe.	Fled they madly because of their fear.
Tupaheo!	Beat quickly!
Ona hopo he moana vavale.	They fled into the foaming sea.
Koe tuna ne hola ki Haamoa	The eel went to Samoa
O nofo he Vaiola o Hina;	And lived in Hina's water of life;
Nofonofo Hina pea feitama.	Bye-and-bye Hina became pregnant.
"Hina e! ke tala hao tangata	"O Hina! tell who is your man?"
Kohai?" "Ko Tuna Olemalama."	"It is Eel the Shining One."
Hiki mai a Haamoa o tata,	Came all Samoa and cleaned,
Pea nau ohuohu pea maka;	And bailed the pool till it was empty;
Pea hiki hake a tuna o tafa,	Lifted out the eel and cut to pieces,
Tafa pe mo kai a loimata.	Cut up and ate while (Hina) wept.
"Hiki mai e ulu maaku naa,	"Bring here the head for me,
Pea tanutanu he tanuanga."	Then bury it in the burying place."
Po nima pea malangalanga:	Nights five passed and then it appeared:
Mua hifo e toume moe kaka;	First came leaf pod and fiber;
Koe mea hulu ena keina;	It was wonderful the way it grew;
Pea moe niu pulu maamaa	And the coconuts with light husks
Koe mea fai lolo ena tama;	Were heavy with oil for their child.
Ta hono sino koe fale fakahoata.	Cut down its body for a sun shelter.

The following prose account will make clearer the events mentioned in the preceding verse:

The eel originated through two people, Tufu, the name of a fish, and Kale, meaning to run past. Their offspring was a large eel. Then came Kaloafu, a chiefess, and Teuhie, a chief, to adopt the child. They were informed that it was a god, but they insisted on seeing it. They

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[117] Translated by Miss Beatrice Shirley Baker from the Tongan of a tale recorded by the Rev. Dr. J. E. Moulton.

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looked at it and noted that it was an eel. It awoke and chased them. They fled to Hihifo (in Tongatabu) and became two rocks.

The people of Samoa came and cleaned and bailed Hina's pool until it was empty. The eel was lifted out, cut to pieces and eaten while Hina wept. The head was buried. After five nights there appeared above ground the leaf pod of a coconut, growing from the buried head. It grew very rapidly. Light husks loaded with oily meat appeared. The oil was to be used in anointing the child which Hina was to bear the eel. The body (trunk) of the coconut was to be felled for the construction of a shelter from the noon-day sun.

HINA AND THE ORIGIN OF THE COCONUT[118]

(A Variant)

A man and a woman had a daughter whose name was Hina. They brought her up as a virgin and she had a number of woman attendants.

Living near by in a pond at the foot of a mountain was a spirit in the form of a big eel. One day the eel became a man. He fell in love with the girl Hina and presently he seduced her. Hina became pregnant to the eel. When she had known of her condition for but a short time, she went down to the pond to bathe. When she arrived at the pond the eel spoke to her, saying:

"It will rain very heavily and storm to-night. The waters will overflow the banks and spread to the town. All of the houses but yours will fall. The waters will reach only the threshold of yours and go no further. I will come and place my head on your threshold. When the waters subside you must tell a man to cut off my head and bury it. You may do what you please with my body. If a plant grows on the spot where my head is buried, look well after it and see that nobody touches its leaves or branches.

"After three years you will see its fruit and the fruit will be in bunches. The fruit will have three eyes. Break off the central rib of a leaf to pierce the green fruit with, and pierce the largest of the three eyes. Drink the liquid which comes from the opening. You may eat the flesh of the fruit, as it is good. The name of the plant will be coconut. All of its parts will be useful. When the nuts are old you can make oil with which to anoint the little girl you are about to bear. Plant plenty of the old nuts."

Hina obeyed all of the instructions of the eel and that is how coconuts started to grow in Tonga.

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[118] Told by Malakai Lavulo, of Pangai, Lifuka island, Haapai.

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

HINA AND THE ORIGIN OF THE COCONUT[119]

(A Variant)

A man and a woman had a male child, Eel, and two daughters, Teuhie and Kaloafu. Eel lived in a pool. The eel sprang towards his sisters in his eager affection. They fled; he chased; they jumped into the sea and became the two rocks Teuhie and Kaloafu in Hihifo, Tongatabu.

Eel went to Samoa and lived there in a pool. A virgin, who bathed there, at last became pregnant to the eel and in consequence the people determined to kill him. He told his sweetheart to ask the people to give her his head after he was slain. She was to plant it, and it would grow into a new tree, the coconut.

HINA AND HER HUSBAND[120]

Although Hina was married she was coveted by the chief Sinilau. In order to gain possession of her Sinilau plotted the death of her husband. He invited Hina's husband to go to sea with him, fishing for bonitos, intending to murder him when far from land. The husband and wife had arranged a sign by which the husband's death would become known to the wife at once. If she saw bloody foam while her husband was away, it was a sign that he had been killed.

On the fishing trip Sinilau speared and threw overboard the husband of Hina. Immediately that he did so, Hina saw the red foam, the sign of her husband's death. She hastened to her father's mother, who was Hikuleo, the goddess of Pulotu, the realm of the departed. Hikuleo summoned the spirits and among them she found her granddaughter's husband. She allowed him to return to earth a living man in order to dwell with Hina.

HINA AND THE ORIGIN OF SHARKS[121]

This is the story of the origin of sharks. It is said that there was a beautiful woman named Hina who lived at Halakakala (The Road of Flowers) in Tonga. A man named Sinilau heard of Hina's wonderful beauty and determined to go to see her. He and his men prepared for the journey. They departed and eventually reached Hina's home.

Hina and Sinilau greeted one another and it was arranged that they should wed. There was one hindrance to the wedding, however, in the non-arrival of Hina's mother, for Hina said that they would have to await her arrival. Some time elapsed and still Hina's mother did not put in an appearance.

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[119] Recorded by E. E. V. Collocott, of Nukualofa, Tongatabu.

[120] Told by Mafifakapotu, of Pangai, Lifuka island, Haapai.

[121] Told by Malakai Lavulo, of Pangai, Lifuka island, Haapai.

539 One day Sinilau suggested a race in sailing canoes. So he and Hina each raced in his own canoe. While they were racing both of the canoes got into a great whirlpool. A third canoe came to the rescue. Sinilau called out, in distress, for assistance, that he be not allowed to drown. Hina said nothing, but struggled bravely, but in vain. When she was nearly exhausted she called out from the midst of the great waves: "Do not mind about me. Catch hold of my lover's hand, he who is beloved of all people." That was what she said, but when she was expiring she said: "Do not learn words of love from a foolish man, one who forgets his sweetheart in the day of adversity." And so Hina died, but Sinilau was saved.

The whirlpool in which Hina lost her life is near Eua. From it sprang sharks. The reef where sharks are sought and noosed is called Halakakala (The Road of Flowers). The reef is close to Eua, where the [226] sharks that are sprung from Hina are noosed. There the fishermen go and, calling the sharks by the name Hina, bid them come to the boat. They speak thus: "Hina, come and receive your garland of flowers." Then the sharks come and are noosed.

HINA AND HER BROTHER[133]

There was once a couple who had a daughter called Hina. Later another child, a boy, was born to them. They named him Tulifaukiave. After some time the parents died, but the two children lived and grew big and beautiful.

The girl married the king's son, but no feast was held, instead the son of the king said they should go and cut wood, and they went away with Tulifaukiave. They cut a big tree and when it was almost cut through the prince told Tulifaukiave to keep it from crashing down and breaking, but Tulifaukiave hopped out of the way, and the king's son was very angry. The same thing happened again, but at the third tree Tulifaukiave was crushed to death.

They returned home, but before they arrived, a woman had told Hina of her brother's death. The woman said, "You must take a bowl and a reed to the front of the house and stay there and poke the earth with the reed and, should any blood spring up, catch it in the bowl; but should it be water that springs up, let it go whither it will." This was done.

When the king's son had returned home the feast was already prepared. Then the king and the chiefs gave orders that some one should come forward and go for Hina, the feast going on just the same. When the messenger drew near Hina's abode, lamenting was heard and the rite which she was performing in front of the house was observed.

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[133] Told by S. Malupo, of Nukualofa, Tongatabu, to E. E. V. Collocott.

This is the form her lamenting took. "Go and say that I am performing a rite in front of the house. If blood springs up, it is to be collected, but should water only spring up, it is to be allowed to flow whither it will. My love is dead with my brother. O death, thou hast taken Tulifaukiave." The messenger then returned to the king and chiefs, and then another and still another went to Hina, but she still remained engaged at what she was doing.

When the bowl was almost full of blood the king's son exclaimed, "All right, let it be me myself who goes next to Hina." As he went towards her he heard her lamentation; so he returned and said to the king and chiefs, "Lo, the girl knows that her brother is dead." Then they considered together as to what was the best thing to be done to console the girl and to calm her.

While this was going on the bowl was filled, and Hina ejected some of her saliva into it. Then Tulifaukiave rose up from it and the girl said to him, "Follow me. We shall go away." Then they ran away along the road, and a long while after they had run away, the king and the chiefs went along to console and calm the girl, but they could not find her. Then they searched for and found their footprints. One of the warriors then suggested that he and the king's son should go in pursuit of the pair.

They set out and went on and on until they reached a dark place, where they lay down to sleep. At daybreak they took up the pursuit again and after three nights they reached a river at which they remained, in order to make a canoe to take them to the opposite side. Eventually they reached the other side of the river. They encountered three rivers during their pursuit. After this they came across great mountains, but still they persevered until they eventually crossed the mountains. They encountered three such mountains, but strange as it appears this was the road traversed by the young couple, yet still the pursuers could not discover the slightest trace of them on the route. The young people pushed on until they reached the sea and getting into a canoe which was moored there, they rowed out to a small island which was situated close by. They did not attempt to land; they merely rowed round it.

When the pursuers reached the beach, they saw the footprints of the two young people in the sand leading down to the water's edge; so they went to the small island, for there was a fording place. While they were on the island it went to pieces and disappeared altogether and everyone on it perished. Still paddling along the two young people reached another land, and, landing there, Hina said they should go along to another beach.

539 They went there and having obtained food they dined. All those things which had happened were the result of the knowledge obtained by Hina from her mother, who had traveled that way, but Tulifaukiave was ignorant of this.

After their repast Hina told Tulifaukiave to go and bathe in a pool on the beach which was their mother's vomit. He did so and became wonderfully beautiful. Then she addressed him thus, "Come and prepare yourself to go and take part in the feast which is in progress. It is being held for the purpose of choosing a husband for the daughter of the king, and the entertainment that is being given there is 'boxing'." Tulifaukiave put on his garment (*vala*) and a turban, covering one of his eyes with it. The youth then set out for the feast. The moment he came into sight, the king's daughter cried out, "There is my husband! Seize him!" The youth was thereupon seized and led before the king.

There was an old man standing there whose son was present, who had repeatedly covered up with leaves those who had been chosen by the girl, so that the girl might choose his son. The old man was tired of doing this and was not able to do the slightest thing to Tulifaukiave. Therefore the king told Tulifaukiave that his daughter had chosen him to be her husband and that the marriage was to take place forthwith. The youth begged the king to excuse him until he went to the beach, as his sister was there, for their parents were dead. The king said, "How will it do if someone is sent for her?" The youth replied that he himself should be allowed to go for her. Tulifaukiave went and told Hina. Forthwith she went and bathed in the pool in which their mother had vomited; after her bath she put on an old mat, which was a sign of poverty and destitution, in order to make it plain that they were poor and destitute; and Tulifaukiave's garment was an old abandoned one.

They eventually set out for the king's house, and on their arrival there the king's daughter took Hina for a bath and clothed her becomingly, after which the marriage of the king's daughter to Tulifaukiave took place. Hina was married to the king's son. The king then ordered Hina and his son to go and rule over another part of the country, but Tulifaukiave and the king's daughter ruled in the king's part of the country, as the king abdicated on account of old age. Later on Tulifaukiave begot a daughter, and Hina gave birth to a son.

When they were grown up Tulifaukiave's daughter was taken and married to Hina's son, which is like this: "She went to roll up the mats
[581] of Hina's son," which thing is the origin of sending one person to roll up another person's mats, which custom is still in vogue among the chiefs of

Tonga. In these days it is called perpetuating the blood, that is the blood of chiefs, through the marriage of relatives.

HINA AND SINILAU[120]

Hina was the daughter of the Tui Haatakalaua. She lived with her father in Tongatabu. News of Hina's marvellous beauty had spread far and wide, even to distant Samoa.

Sinilau, who resided in Samoa, heard of the wondrous beauty of Tonga and resolved to journey to Tonga to see her loveliness for himself. So launching his double sailing canoe (*kalia*) he and his brother sailed for Tonga. During the trip Sinilau did not remove his turban. They arrived in Tonga during the night.

They proceeded to the place where Hina resided. They found it brilliantly illuminated, surrounded by eight fences or enclosures, and guarded by one hundred guards. The house stood in the middle of the grounds and was continually guarded for the protection of the girl Hina. As they stood outside the walls, Sinilau said to his brother: "Stay here. I will seek the girl and look upon her beauty, but, if I do not return by the second cock's-crow, you will know that I am dead. In that case return at once to Samoa." The brother of Sinilau answered: "Very well."

It was strictly forbidden for anyone to enter the place, but Sinilau climbed the fences and finally entered the house in which the girl was. He entered just as a man was saying: "I am absolutely tired of attending watch fires at night for the girl's protection." Immediately Sinilau spoke up, saying: "Please hand me your brand. I will attend the watch fire." "All right," the man assented, "come and take my place." So Sinilau went forward and took the brand and the other man went to sleep.

In his endeavors to approach the girl Hina, Sinilau extinguished all the one hundred watch fires. Then he went into the girl's room and tried to extinguish her lamp and after repeated efforts succeeded in doing so. Whilst he was doing this the girl was awake. He sidled up to her, but she turned and kicked him. Still Sinilau edged closer and she again kicked him and spat on him. Yet Sinilau resolved to make one more trial, at the same time making up his mind to desist and return to Samoa if he was kicked again, for after all the flowers of Samoa were sweet and much more easily plucked.

As he edged up Hina kicked him and spat on him again. Immediately he left, climbing through the window [*sic!*]. Hina saw for the first time that her lover was Sinilau. Infatuated with his handsome figure she at

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[120] Told by Matilda Anderson, of Pangai, Lifuka Island, Haapai.

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

539 once climbed through the window and followed him. When Sinilau reached his waiting brother, he told him to make haste to embark, lest they be discovered and killed. Hina, also, had reached the beach and wished to be taken aboard Sinilau's canoe, but Sinilau, thoroughly incensed over his rough treatment at her hands, cried out: "You remain. I came across the ocean and I climbed eight fences and I extinguished one hundred watch fires, all for you. I entered your mosquito-proof room and I sidled up to you, but you spat upon me and kicked me."

Weepingly Hina answered: "I thought that it was only an ordinary man who approached me. I did not know that it was Sinilau of Samoa." But Sinilau was deaf to her pleading and sailed away without her. Hina, however, plunged into the water and followed after the ship, swimming to Samoa.

Sinilau arrived safely in Samoa, but in a very bad humor. He commanded that the pig which had been kept especially for Hina be killed and furthermore, he gave notice that he would choose a wife. He sent his mother to the beach with a large coconut shell to bring sea water.

At the beach the old woman saw a very tired, but beautiful, girl lying on the sand with her skirt (*vala*) spread out to dry. The girl was Hina. So beautiful was she that Sinilau's mother thought that she must be a goddess. The old woman filled and emptied and refilled the coconut shells, while she thought to speak to the girl, and speaking asked: "What are you doing here on the beach?" Hina answered: "I came following Sinilau." Then said Sinilau's mother: "I am Sinilau's mother. Come, we shall go together." Hina said: "Very well," and they went. She carried the girl and hid her from Sinilau, placing her in the room where Sinilau's father had died, for it was not permissible for Sinilau to enter this room. The old woman brought food for Hina to eat in this room.

News was spread that Sinilau would select a wife and the land (populace) was to prepare for the occasion:

The old woman said to Hina: "Come, let us go to Sinilau's waters of life, which have been kept for you solely. Let us go." So they went and the girl was bathed. On shore they rubbed themselves with oil and then said the old woman: "Come, we will go to the king's house (*falehau*), which has been kept for your use solely." They proceeded and the old woman plucked some oranges and told Hina to juggle with them in the king's house.

The noise of the juggling in the king's house was heard at the feast, which Sinilau was giving hard by. He stopped the feast to inquire into the cause of the noise, for the house was tapu. He went to his mother and asked her if she knew who was making a noise in the king's house. The old woman lied, saying: "I do not know."

Notice of Sinilau's choosing a wife was again given out and again the old woman had Hina juggle oranges. After the choice of a wife had been made, Sinilau came and looked into the room where Hina was concealed and saw her sitting there. Immediately he picked up a big piece of wood that was lying just outside the door and promptly murdered his mother with it, saying: "Foolish old woman, it was you who hid the girl from me." With these words he struck her on the head and she died. Hina begged that the old woman be buried just outside of the house where they had been living. Sinilau agreed to it and he went forth and announced to the countryside that his mother had died of a sickness, which was an untruth, as the old woman had died of the blow struck by Sinilau. So the old woman was buried.

Sinilau, having found Hina, made up his bed and she made up hers, but each separately. Every night they slept apart on different couches, until one day Sinilau's concubines advised him to have nothing more to do with Hina, as she had not the appearance of a being of this world, but rather the appearance of a goddess. Because of this advice Sinilau went and lived with his concubines and took no further notice of Hina. Poor Hina scarcely ate anything at all.

One day Sinilau and another man went shooting. As they walked along they noted a house that was hidden in the bush. As they neared it they heard Hina crying: "I am likely to die for want of water and food. Oh, if I could get a drink of water and a little food from Sinilau's place." Hearing this, Sinilau and his companion ran forward to the house. The shooting was discontinued and they carried the girl into town and fed her.

They then noticed, far off on the horizon, what looked to be a small cloud, but it soon developed into a fleet of vessels from Tonga. They bore a party coming in search of Hina. Sinilau gave orders that each man should prepare an oven of food for the reception of the visitors. He also installed Hina in the king's house to receive her countrymen. On the arrival of the vessels, the first man to come ashore was Hina's mother's brother. He ran up the beach and inquired of Hina: "Is all well?" Hina responded: "All is well." Hina's wasted appearance, however, evoked further inquiry from her uncle. She lied in response, saying that she had been sick.

Hina's uncle now told her to prepare to sail away to Tonga with Sinilau. Sinilau ordered a huge oven prepared on the village green (*malae*). Then he ordered his concubines to come so that he might bid them farewell. After the concubines had adorned themselves they came

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

539 and shook hands [*sic*!]. Then all of the concubines were pushed into the great oven and burned to death.

Sinilau and Hina sailed away, but Sinilau would allow none of his countrymen to accompany him, for, he said, he wished to go by himself. In their sailing thence Sinilau and Hina were in separate boats. On their arrival in Tonga a fine mat was laid as a path for Hina and Sinilau from the water's edge. Hina was taken to her walled enclosure, but Sinilau was left outside the fence. Although he was nearly dying of love for her, he was not permitted to go to her apartment.

Food was brought to Sinilau, but he did not eat much, he only nibbled at it. The chiefs could not determine what was the matter with Sinilau. One day Sinilau called a passing man to come and do an errand for him. There was a small dog of Hina's that had been left with Sinilau, and Sinilau now sent the man with a basket of yams to Hina, with the request that she chew them for the little dog. Sinilau was not permitted to come himself, the man was to say, and the poor little dog was refusing food and starving on account of its love for her. The man took the basket into the enclosure. When the people asked him what was in the basket, he ignored their query and asked: "Where is Hina?" The woman informed him that she was in the upper part of the house. The man called her and she descended. The man delivered Sinilau's message and Hina ordered her women to do the chewing of the yams. The man objected, saying that Sinilau's request was that she herself was to chew the yams.

Hina chewed the yams and filled the basket and the man departed with it, taking it to Sinilau. Sinilau thanked the man and ate the chewed yam himself, instead of giving it to the dog. He had lied when he said it was for the dog, for he really wanted it for himself.

After Sinilau had eaten the yam, the chiefs said: "Let us get on with the wedding. A long time was elapsed." The wedding took place and Hina and Sinilau lived together. That is all.

SINILAU AT THE ISLE OF SWEET BLOSSOMS[134]

There was a couple who were continually wishing for a child, but whose wishes were not granted. After some time, however, the woman became pregnant and gave birth to a stone while her husband was away in the country. The woman hid the stone so that her husband might not see it when he returned from the country, for she was ashamed of it. When the man returned, however, he asked for the child in order to kiss it and to help care for it. She then gave him the stone to kiss. After the man had kissed it, they placed it in a corner of the house. Days and months passed and the stone grew larger. The woman said that in spite of its increasing size they could still love their child; but the man insisted on throwing it into the sea. The man brought the stone and they both kissed it. Then the man put the stone into a boat and he paddled away with it until the land was out of sight. Then he threw it into the sea and returned home. When he reached the shore there was a tremendous hurricane blowing.

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[134] Told by John Tupou, of Nukualofa, Tongatabu.

Next day the youth Sinilau and his followers went down to the shore to ride the breakers. As they were riding the breakers the whole sea became covered with sweet-smelling blossoms. Sinilau bade his followers to go and discover whence they came. His men objected, so Sinilau said: "All right, you remain here and leave it to me to discover whence the sweet-smelling blossoms come." They bade Sinilau farewell and he swam away. As his land disappeared from sight another land appeared and towards this he kept swimming. As he neared the land a great wave rose up and carried him on to the shore. When he landed he had no covering and was quite naked. He pulled up a creeping plant and wound it about his waist. Then he sat down, as he was fatigued from his swim.

He looked inland and saw that the land was covered with the sweet-smelling blossoms, such as he had seen floating on the sea. There were no trees in sight other than the blossom-bearing trees. He thought to himself: "The blossoms which floated to us came from this land." He looked in a different direction and noticed something shining. He stood up and looked around, but could see no house. Then he went towards the shining object and found that it was a large iron cave lined with mirrors [*sic*].

Sinilau entered the cave and found a beautiful naked girl sleeping there. He went out again, for he wondered whether she were mortal or immortal, so beautiful was she. He looked up and saw a pandanus tree growing close by, the seeds of which were ripening. He took a seed, sharpened it, and threw it at the woman. He thought: "If she is human, she will jump up and cover her nakedness. If she is a goddess, she will not move." When the pandanus seed struck her, she jumped up with surprise and saw the youth standing near her. She blinked and the youth fainted. When he revived the girl was crying thus: "I was sleeping in my cave when I was awakened. My name is Tokelauhakotaha (Only-Offspring-of-the-North). My mother was a stone."

The girl and Sinilau then lived together and after a week the girl became pregnant. She gave birth to a son and his name was Mailefihinoahefatai (Myrtle-Entangled-at-Random-in-the-Fatai-Creeper). She again gave birth to a son and his name was Mailetuuone (Myrtle-Standing-in-the-Sand). As the two children grew up they were accustomed to

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539 play *sika*, a game in which cane spears are thrown along the ground. One day they played *sika* near the end of the island so that their spears flew into the sea. Then they thought that they would swim out to sea and secure their spears. As they swam out the waves carried the spears on and on, but the two children followed. Their own land sank from sight below the horizon, but another land was sighted ahead. To this land the children swam.

When they reached the beach they found Sinilau's grandmother, Hikuleo, taking kava. They went along and made kava too. When Hikuleo saw the two children, she "became all teeth" and she ordered them put into a bowl to be cut up and eaten raw. As they started to carve the children, the bamboo knives slid right off their skins and the butchers found that it was impossible to cut them. The butchers ceased and the children cried and said that Sinilau was their father and that their mother was Tokelauhakotaha. Then Hikuleo ordered that they should both be carried to her and she put one child on each knee. She ordered the drums beaten and the conch shells blown.

Sinilau's sisters heard the noise of drum and trumpet and inquired what important event had transpired. They were told about the two children of Sinilau. The two sisters then ordered all the boats into the water, in order to go and fetch Sinilau and his wife. A little later when Sinilau went down to the shore of the blossom-covered island, he was astonished to see many boats on the ocean. Upon the arrival of the boats Sinilau and his wife embarked and went to Hikuleo's land. There they made one of the sons of Sinilau king in the land. They did away with their devilish customs and became good.

SINILAU AND THE ALBINOS[illegible]

It is said that there was once a married couple, the name of the man being Matangi (Wind) and the name of the woman being Malu (Calm). In course of time Malu became pregnant and bore female twins, two albinos who had cannibal appetites.

The woman again became pregnant. After her delivery the two albinos appeared and took away the child and ate it, in spite of the sorrow of their parents for the child. The parents did not know what was to be done about the two albinos, for they were possessed by spirits (*tevolo*, devil).

Again the woman became pregnant and gave birth to a daughter. The couple cogitated on ways and means of preventing their child from being eaten by their albino daughters. As the result of their pondering they

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[illegible] Told by Abraham, of Lifuka island, Haapai.

constructed an elevated place on which they built a house for the baby girl. They collected all the evil smelling things they could and put them in the house, in order to deceive the two demons into believing that the child was leprous. The couple hoped that this would deter them from eating the baby.

Shortly the two albinos appeared and inquired whether their mother had given birth or not. The parents replied: "A child has been born, but it is leprous." The two demons asked where the child was, so that they could go and see for themselves. The parents directed them and they went to the place where the child was kept. As they approached the place the stench proclaimed itself from afar. The albinos exclaimed: "It is true about the leprosy, for the stench of the leprous one reaches us from here. Come, let us return to our own place."

They went back to their home whilst the couple cared for and brought up the girl in her house. As she grew she became most amazingly beautiful. Her name was Ofahekakala (Love-of-Scented-Garlands).

A man named Sinilau heard about Ofahekakala, so he prepared to go and see her. He set out on the journey and when it became dark he slept. On the following day he awoke at dawn and resumed his journey. Again he was overtaken by darkness and again he slept. Next morning he went on and at last saw a house at a distance. Immediately he went straight towards it. But, behold, it was the house where the two albinos resided. These two called to him: "Come." Then Sinilau said: "I lived in my own land and my parents told me to go in search of a girl named Ofahekakala for my wife." To this the two demons made reply: "We are the only ones here. There is nobody else." Not satisfied with this answer, the youth asked: "Where are your parents that we may speak together?" The demons then urged him not to go to their parents' house, as the place stank because there was an ulcerous leper there and her body was evil smelling. The youth said that he would pay no heed to that but would go and see for himself.

He therefore proceeded to the old couple's house and they welcomed him, saying: "Welcome to here." The youth replied: "Thanks, I have come on a mission. You have a daughter named Ofahekakala. The reason I have come is that I wish to wed her." The girl's parents made reply: "The trouble is that the woman is not worthy to mate with any chief, for she is something dreadful." Nevertheless the youth said: "Direct me to her house. I would go there." So the father went with the youth to the girl's house. When they commenced to climb up the youth was blinded by the girl's beauty, but he rushed forward and they greeted one another. Their marriage was arranged.

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539 The youth departed and informed his land (people) of his approaching wedding. After the wedding the young man and the girl lived together. Presently the girl became pregnant and gave birth to a male child who was named Loau. He was the one who afterwards came from Haamea in Tongatabu and lived at Haaloau in Lifuka. It was he who undertook the voyage to the horizon and had with him the two attendants Longopoa and Kae. It was these two who swam and reached an island. Longopoa escaped, but Kae was killed through his evil ways.[126]

SINILAU AND THE ORIGIN OF WESTERN POLYNESIAN KINGS[127]

This story is about the origin of the lineages of Tongan chiefs (Haatui o Tongani).

Once upon a time there lived in Samoa a woman called Mulikivaito. At that time Sinilau lived in the sky. He liked Mulikivaito, so he came down and stole her and they both lived in the sky.

Mulikivaito first gave birth to a fat lizard (*piliopo*). The second time she gave birth to a boy, which the lizard ate. So they seized the lizard and threw him down to earth. Mulikivaito again gave birth to a child and it was a boy. She kept on bearing children until there were twelve of them.

Then Sinilau and Mulikivaito ordered their children to go down to earth and look after the lizard. They came down and cared for him. Sinilau assigned various lands to his sons. He told the oldest to be king in Tonga; hence the origin of the Tui Tonga. Another one he sent to Samoa to be king there. Another one became king of Manuka in Samoa; another the king of Uea (Wallis Island); another the king of Futuna; another the king of Niue; and another the king of Rarotonga. They were all kings.

At that time it is said there was a big famine in Samoa. It is said that these men from the sky brought taro, bananas, and all sorts of food to the earth.

There lived a couple with two daughters, who also suffered from the famine. They learned that Mulikivaito's place was the only one rich in food. The older girl then said she would go and marry the big lizard, so that they might have food to eat. Her parents consented to it. The older girl therefore went and told the mother of the lizard that she had come to "look after" him. When the lizard heard her voice he asked who was talking. Mulikivaito told him that it was a woman who had come to look after him. The lizard laughed and said, "All right."

Late in the afternoon the lizard said they should go and bathe in the river and the girl agreed. When the time came they left. As they walked along the road the lizard ran up the front of the girl's leg and then again he ran up her leg and up her back. As they proceeded on their way the girl became terrified. When they reached the river the lizard jumped into the water and swam around, while the girl ran off and told her parents about the strange behavior of the lizard and that nobody could stand it.

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[126] See p. 140.

[127] Told by Heamasi Latu, of Faleloa, Foa island, Haapai.

The younger girl then said she would go. She went and told the lizard's mother that she had come to look after the lizard. The lizard of course heard her and asked who it was. His mother said that this woman had come because she wished to look after him. The lizard again laughed and said: "All right."

As it was getting late in the afternoon, the lizard said they should go for a bath. The girl agreed and they went. As they were walking along the road, the lizard ran up the front of the girl's leg and again up her leg on to her back, but the girl was not a bit frightened. When they reached the river the lizard jumped in and swam about and the girl calmly had her bath. When they were finished the girl dried the big lizard and then they returned. At night the lizard said they were not to sleep together. She was to sleep in one place while he slept in another. The lizard told her she was of no use to him, except that he use her as a pillow.

They slept that night and in the morning they were informed of a club fight performance (*katoanga fetaaki*) at another island. The lizard told his mother to make some garlands for his wife to take to the performance. They went and watched the performance. All of a sudden a new man rushed in and took part in it. There was not a person who could match this man. After it was over the man disappeared. On the return of the girl and Mulikivaito from the club fight, they told the lizard all about it. He said that it must have been a nice affair.

He again told them to make garlands for the girl to go again to the performance. They once more went and watched. On this day there again appeared in the midst of the club fighting the same champion who had participated on the preceding day. Again he was victorious. It is said that this man had his cheeks smeared with red. When the two women returned home the lizard asked how the performance came off. They again told him of the deeds of the strange man and of his taking part in the club fighting.

Then the girl noticed a smear of red on the big lizard's cheek, for the skin of the lizard had parted and showed the red smear on the man's cheek beneath. The girl exclaimed that wonders will never cease when a man intentionally diguises himself as a lizard. The lizard's skin was then torn apart and a handsome man, Sinilau himself, appeared. Sinilau then returned to the sky, but Mulikivaito remained on earth with her children.

TALES ABOUT PASIKOLE, THE SAMOAN

114 In presenting the story of Pasikole, the Samoan, the Rev. G. Brown[139] has published an English translation of the same text used in Miss Baker's 539 translation, immediately following. It is interesting to note in a version recorded by Mr. W. H. Murley that the initiative in the two principal episodes is transferred from Pasikole to the deities; furthermore, that a natural phenomenon is explained by the continued presence of the two deities in the sea. In Mr. Murley's version there is no hint as to the sex of the two deities nor of their infatuation for the fair-haired Pasikole.

KO PASIKOLE: KOE HIVA A TANGATAILOA	PASIKOLE: THE SONG OF TANGATAILOA[140]
Ke fanongo mai ae tama lave,	Listen to me O poet,
Kau lave kia Pasikole.	While I sing to you about Pasikole.
Koe tangata ne tupu i fe?	A man that originated where?
Oku mou sanoe aipe.	You do not know.
Tupa!	Clap!
Koe tangata mei Akana,	He was a man from Akana,
Oku mou filia hono tala.	Do you choose how it is to be told.
Lau' pe ha otua pe ha mama,	Some say (he was) a god; others, a man,
I heene anga oku fitaa.	His ways were unsubdued.
Tupa!	Clap!
Ko Pasikole anga fitaa,	Pasikole whose ways were unsubdued,
Ne ikai te ne ave ha mama:	He did not take a human being:
Ka ka ave a Sisi mo Faingaa.	But he took Sisi and Faingaa,
Faofao i he kato mosikaka,	Put them in a coconut-leaf basket,
Pea tautau he puko he hala;	And hung them in the puko tree by the road;
Toki popo e kato pea ngangana.	When the basket rotted they fell out.
Tupa!	Clap!
"Sisi mo Faingaa moomai;	"Sisi and Faingaa, you two come;
Lalanga ni polopola ke lalahi	Plait large baskets of nut leaves
Pea mo omai o haheka ai.	And then come and sit inside.
Malo pe e hanga ki langi,	Well done your gazing at the sky,
O mamata he ao fetolonaki!"	Looking at the clouds moving by!"
Tupa!	Clap!
Ko Pasikole e tama e ula,	Pasikole was the clever lad,
Ne ne haamoi e otua,	He carried suspended two goddesses,
O ave o tuku he maolunga;	And took and left on the highland;
Pea toki utu e tau e ua,	After the harvest of two years,
Pea na ngangana hifo kinaua.	Then they fell down.
Fisipa, Haamoa mo Niua,	Filliped (the fingers), Samoa and Niua,
Heena fekei moe otua.	When they quarrelled with the gods.
Tupa!	Clap!

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[113] [139] Brown, G., Folk-Lore, volume 27, pages 430-432, 1916.

[113] [140] From Koe Makasini a Koliji, vol. 2, pp. 96, 97, 1875. Translated by Miss Beatrice Shirley Baker. Tangatailoa means "the known man."

Too hono tuoua pea vala,

Kahoa hono tuinga kakala,
Pea too hake ene meafana,
Koe alu ki mounga o mamata.

Pea tuli hake hono ohoana—
"Tuu mai mua, ala ngaata!
Alu pe, ka kuo ke napaa,
Kuo toupili i mui e mala."
Tupa!

Pea nau fekitataki he hala:
Pea ai ene si fatafata.
"Tangi mooni! nai omo mata!
Eku toki iloa e fuakava,
Heetau fakakautangata."
Tupa!

Pea fai ange leva ene tala,
"Omi tau o fangota vaha,
Fai hoku faiva ke mo mamata,
Alo mua taha, fohe loto taha,

Kau toutaia hotau vaka;
He koe matangi langalanga hama."
Tupa!

Hili teu mei uta pea hau,
Kahoa e tuinga haluhalu,
Pea fifua e palakau,
Ai hono polo fakamangavalu.
"Pale atu e vaka ki ngatai,
Pea oua naa mo hahanga mai,
He koe faiva fufunaki."
Tupa!

"Koena ae vaka ke mo fakamau,
Kau uku he moana hauhau."
Uku hifo, pea a hake leva,
Pea hopo ki vaka o hekeheka.

"Mo hahanga mai ke tau alea,
Mo vakai mai hoku polo enga,
Peau kahoa e tuinga hea,
Ala, kuou toulekeleka!"
Tupa!

"Pasikole, koeha ena?
Ne ke alu hoo fai kupenga,
Pea koe teu mei fe ena?"

"Mo omai o taupiki he maea,
O fehui he tapua oe kupenga.
Kataki ke mo manava leleva;
Oku fai i lalo e po hea,
Pea moe feauhi valea."
Tupa!

Alu a Pasikole o eva,
Kae tuku ae ongo faahikehe na.
Ha ongo otua e loto heheva,

Took his fine mat and wrapped it round his loins,
And round his neck a garland of flowers,
And took up his weapon,
And went to the mountain to have a look.
And his wife followed him—
"Oh please stand and wait, my beloved!
But go, your mind is preoccupied,
Following behind is misfortune."
Clap!

And they met on the road:
And he smote his chest.
"Cry really! your two eyes!
Never have I heard of such an oath,
In the assembly of men."
Clap!

Then he said to them,
"Come let us go and fish in the deep,
I will do my trick for you to see,
One (of you) paddle in front, the other in the middle,
While I navigate our vessel;
Because it is a wind from the larboard."
Clap!

After adorning on shore and on board,
A garland of flowers round his neck,
A plaited *si* leaf girdle round his waist,
And on his face eight pointed stripes.
"Paddle the canoe to the deep,
And don't turn round,
As it is a trick to be done in secret."
Clap!

"The canoe is with you to hold,
While I dive into the deep ocean."
Dived, then rose at once
And jumped into the canoe and sat down.
"You turn round for us to talk,
Look at my yellow marked face,
And my garland of hea pods,
Dear, am I not handsome!"
Clap!

"Oh Pasikole, what is that?
You went a fishing,
But where did you get those decorations?"
"You come and catch hold of this rope,
And enter the mouth of the fishing net.
Please breath a long breath;
They are having a *hea* dance below,
And the rivalry of plenty."
Clap!

Pasikole went away,
And left those two goddesses.
Two goddesses who were silly minded,

Kohai e po hiva po hea

I he loto moana atetea!

Tupa!

Sio hifo Tangaloa mei langi
Ene ulo fakauliatai.

"Alu hifo, Fuluhao, o vakai."
Alu hifo—ko ongo faahi lahi.
"Fakapo te ma fefe ai!
Hoomaua fie toutai,
Homau kupenga ne mau omi ai!"
Tupa!

"Pea nae ikai sii ongo mai:
A Pasikole angavaivai,
Koe fiuanga o Haamoa ni."
Pea oku fakatokotokanaki?
"A Pasikole angavaivai,
Koe fiuanga o Haamoa ni!"
Tupa!

KOE FAKAMATALA

Ko Pasikole koe tangata Haamoa nae nofo i Tongatabu. Pea nae ai ha ongo faahikehe fefine ko Sisi mo Faingaa naa na manako ia Pasikole i hono kefu. Ka nae ikai loto ia ki ai, he kuo i ai hano unoho; ka naa ne ilo e ikai te ne faa tekei kinaua he koe otua, o ne fakakaukau hana fiemuai.

Koe aho e taha naa ne vakai oku omi ae ongo faahikehe ko hono ave; pea ne pehe ke na omi ke ne haamo kinaua. Pea ne hiki o tauloto o ne fekau ke oua naa na sio hifo kae hanga pe ki langi o vakai ki he ngaahi ao.

Pea ave kinaua e Pasikole ki he mounga ko Holohipepe, o tautau i he fuu puko; kae alu ia ki hono api. Pea mou nofoa aipe ae ongo faahikehe, o lau pe oku kei haamo kinaua i heena vakai ki he holo ae ao. Kae hili ae tau e ua nae popo ae kato na ngangana hifo: pea na toki ilo ai kuo hola a Pasikole, o na toe o ko hono kumi.

Feunga moia kuo pehe e Pasikole ke ne alu o vakai; ka i he teeki ke ne au naa ne sio oku na hifo mai, o ne fakakaukau ha mea te na toe to ai.

Naa ne tala ke nau o kupenga ke na mamata ki hono faiva; pea ne pehe ke

Who would gave a night of entertainment
In the middle of the ocean where the bottom is white sand!
Clap!

Tangaloa looked down from the sky
And shone (Faingaa and Sisi) shrouded in darkness.
"Go down, Fuluhao, and see."
Went down—the two great spirits.
"Oh murder and what will we do!
We two long to go fishing,
We two have brought our fishing net!"
Clap!

"But was not heard (our call):
Oh Pasikole, the gentle,
The plague of Samoa."
And does he take any notice?
"Oh Pasikole, the gentle,
The plague of Samoa."
Clap!

THE EXPLANATION

Pasikole was a Samoan man who lived in Tongatabu. And there were two goddesses called Sisi and Faingaa who both loved Pasikole because of his yellow hair. But he did not love them, as he had a wife of his own; but he knew that he would not be able to get rid of them as they were goddesses, and he tried to think of some way to deceive them.

One day he saw the two goddesses coming to take him away; so he told them to let him carry them in baskets suspended from a stick placed across his shoulders, one at each end. And he lifted and carried them and he told them not to look down but to look up to the sky and watch the clouds.

And Pasikole took them to the mountain called Holohipepe, and hung them up on a big *puko* tree, and he returned to his home. And the two goddesses stayed there, and thought that they were still being carried as they kept looking at the moving clouds. After two years the baskets rotted away and they fell through; then they knew that Pasikole had run away, and they went to seek him.

About that time Pasikole went to see them; but before he reached them he saw them coming down (the mountain), and he tried to think of something else by which to trick them.

He told them to go fishing with a net with him, so that they could see how

na nofo i mua kae taumuli ia: pea oua te na hanga mai kae oua ke ne tala.

Pea ai leva ene teu pea toki heka o nau aalo atu. Pea i heenau i he moana, naa ne tala ke na taofi ae vaka ka ne uku. Pea hopo ia ki tahi moe finaki, o tapate pe mo lutu i mui, pea toki hopo ki vaka, o tala ki he ongo faahikehe ke na sio mai.

Pea ofo aupito a Sisi mo Faingaa i heena vakai ki he polo enga moe tuinga hea; o na fehui pe ko ene mau mei fe.

Pea tala e Pasikole oku fai ae po hea i lalo, ka na omi o hu i he tapua oe kupenga, ka ne tuku ke na o ki ai. Pea fuhi e Pasikole he ngaahi fuu maka i he fiuaki pea toki tekei ki tahi o tuku ai; kae alu ia ki uta.

Pea feinga ai ae ongo otua o fuoloa aupito. Io, kuo na kei i ai mai, ka ne taeoua a Tangaloa.

clever he was; and he told them to sit in front while he sat in the stern: and they must not look behind till he told them to.

And he decorated himself and got on board and they paddled away. And when they reached the ocean he told them to stop the vessel while he dived. And he jumped into the sea with the net, and splashed and struck the water, then jumped into the canoe, and then told the two goddesses to look round at him.

And Sisi and Faingaa were greatly surprised to see that he wore a garland of *hea* flowers; and they asked him where he got them.

And Pasikole told them that there was an entertainment going on down below, and for them to come and enter the opening of the net and he would lower them. And Pasikole fastened some big stones to the net then pushed it into the sea and left it there, while he went on shore.

And the two goddesses struggled for some time. Yes, and they would still be there perhaps, if it had not been for Tangaloa.

PASIKOLE[181]

(A Variant)

Many years ago, when Tonga was peopled by gods, not men, two of them, Faingaa and Sisi, held Pasikole in bondage and made him do all sorts of heavy tasks.

One day they conceived the plan of making a journey in a novel manner and without fatigue to themselves. They commanded Pasikole to make two big baskets large enough to contain their bodies. When the baskets were completed they had Pasikole hang them at each end of a pole. They climbed in themselves and ordered Pasikole to carry them. They were sitting in the baskets in such a way that they could see naught but the sky.

Pasikole picked them up and carried them a short distance, but soon grew tired. Presently he came to a large *puko* tree with a long overhanging branch. There he hung the pole with its double burden and blithely went his way. As the clouds were drifting by Faingaa and Sisi thought that they were still being carried, so they kept making encouraging remarks to Pasikole, as they thought. Time went on and they began to grumble at Pasikole for not getting to his journey's end quicker. In time

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[181] Recorded by W. H. Murley, of Pangai, Lifuka island, Haapai.

539 the baskets got rotten and Faingaa and Sisi fell through to the ground, only to find that they had been grossly deceived.

Some time after they managed to get hold of Pasikole again and made him do their bidding. One day they decided to paddle in a canoe to Samoa. They ordered Pasikole to make the boat ready. He did so, but took the opportunity of hiding some garlands of flowers and sweet-smelling leaves in the stern of the canoe where he thought he would sit to paddle. They started, Faingaa in the bow, Sisi in the center, and Pasikole in the stern of the canoe.

After they had paddled for a long while, Pasikole bedecked himself with the garlands unbeknown to his two enslavers who had their backs to him. Suddenly he remarked that he saw some fish and at the same instant he dived, ostensibly for the object of capturing some. When he rose to the surface, he kept out of sight of the other two by hiding under the stern of the canoe, where he remained for a long while. Then he dived again and came up between Faingaa and Sisi. They expressed astonishment at his being down so long and returning adorned with garlands. Pasikole explained: "I have been down at the bottom of the sea. There were many people there holding a great feast and entertainment. They were so pleased to see me that they decked me with garlands. I should not have returned so quickly, but that I thought you would like to go, too."

The other two immediately expressed an ardent desire to see the entertainment that Pasikole had been to. Then continuing, Pasikole said: "Well, if you go, I must attire you properly, so that you will be presentable to the people at the bottom of the sea." To this they consented and Pasikole set to work and bedecked them with his garlands, but in such a manner that their hands and feet were tied. When he had completed the job to his satisfaction, he told them to stand so that they might all dive together. They did so, but Faingaa and Sisi, being bound, were unable to swim, whilst Pasikole climbed back into the canoe and returned to Tonga a free man.

[823] Sometimes on a dark night large shining patches are to be seen, seemingly at some depth, beneath the sea. These are said to be caused by Faingaa and Sisi struggling in the water trying to get to the surface. To [861] this day Tongan mothers endeavor to quiet their fretful infants by saying, "Naa, naa, I will tell Faingaa and Sisi to come to you."

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

MISCELLANEOUS STORIES

TANGALOA AND THE CARPENTERS[131a]

539

There was a god named Tangaloa, who came down from heaven in ancient times. He brought a son with him. After sojourning awhile in Tonga they went over to Fiji. There they built a strong fort for themselves. It was so strong that none could enter there without its occupants' consent.

The Fijians were jealous of these carpenters and came and fought them. They tried and tried to take the fort, but without success. One day, one of the gods of Fiji came down and told the Fijians to let him fight for them against the god Tangaloa and his carpenters. This Fijian god commanded the rain to pour down. The rain came down very hard on the carpenters' fort. The wooden wall, which the carpenters had built round the fort, was water tight. It excluded the water, and after many hours of downpour the fort floated. The carpenters were thus scattered to all parts of the world. For this reason you are now likely to find carpenters in any part of the world, wherever you may go.

THE GIRL, THE SAMOAN, AND THE CAT[133]

There were once a king and a queen. In course of time the queen became pregnant and gave birth to a most beautiful girl baby who was called Sun. As the girl matured she was kept in a house with ten enclosures. She also had a house in the deep ocean. In the daytime she was taken to her house on shore and at night to her dwelling in the ocean. She was taken back and forth, so that no man should know where she was.

Time went on and a man in Samoa heard about her. His name was Moon. He prepared to seek the girl together with his cat. Together they journeyed until they reached the end of Samoa. There he stood, complaining thus: "What a pity Samoa ends here, for I will not be able to go and see the girl that I have heard about." His cat then told him to get on its back and they would go and see the girl in spite of having reached the end of the land. The man was in doubt and asked his cat: "Will you be able?" The cat answered: "Let us go and fulfill our wish." So they swam on and on until they reached a sunken reef. That was the girl's abode.

They dived down to the girl's residence, but as it was day when they arrived, she was on shore. The Samoan went to sleep. When night

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[131a] Told by David Tapueluelu, mayor of Neiafu, Vavau.

[133] Told by Utuvai, of Pangai, Lifuka island, Haapai. Probably adapted from Richard Whittington's cat, published in Tongan, in Koe Makasini a Kolisi.

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539 came the girl arrived. Then the cat tried in vain to awaken its master. When daylight came the cat went to look for the girl, but she had disappeared. The second evening the girl returned and the cat went again to awaken his master, this time with success. They went along and found the girl in her house. The man entered. The girl asked: "Sir (*tama*), whence have you come?" He replied: "I have been residing in my own country. There I heard of you. I have come because I love you." The girl answered: "Sir, I, too, love you. My parents keep me thus hidden so that no man shall discover me, as you have done. I am sorry that there is nothing to eat here. Furthermore, my house on the shore is guarded and surrounded by wild and fierce animals right down to the seaside." So they talked on and then the girl said: "I love you very dearly, but when it is a little later in the night I must go." "Good-bye," said the man to the girl.

The cat said: "Come, let us go to the girl. If we die, it will be because we wanted to go." They went on and the man said: "It is certain we will die," but the cat answered encouragingly: "Come, we will attempt it."

When they got to the beach a fierce animal rushed at them. The cat called to the man, saying: "Sit down and ask the animal for one of its teeth for yourself." In the twinkling of an eye the animal lay down when the man asked for a tooth. Then the man and the cat proceeded until another animal rushed out. The man sat down as before and the animal lay down. This went on until they reached the door, over which they climbed. They went on through the various enclosures until they reached the girl's abode.

The girl came out and greeted the man, saying: "What a good thing that you have arrived here alive. Those fierce brutes have hitherto allowed no one to come here. They have eaten all comers." They talked awhile and the girl presented him with kava, which they drank. The girl then struck a bell and a woman entered. The girl gave orders that food be brought.

Then she went to her parents and told them of her love affair. "Very well," said the king, and the wedding took place. The king ordered that Moon be king and Sun be queen of the country. So they lived together and had a boy born to them.

TUAVAVAU, THE VIRGIN OF UTUNGAKE[139]

Tuavavau was the most beautiful woman, not only in Vavau, but in the entire world. She lived at Utungake island with some maiden friends who shared her house. She was not the daughter of a chief, but her beauty made her respected and the recipient of many attentions from her maiden friends.

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[139] Told by Fakatava, a man of Utungake, Utungake island, Vavau.

The chief Tui Lakepa went to snare pigeons at Utungake. One day he saw the beautiful Tuavavau and fell in love with her. So he built his house close by, where he could often see her.

Many of his young chief friends, wondering at the continued absence of Tui Lakepa, went to search for him. When they found him they asked what he was doing there. He answered that he was waiting to snare the fairest pigeon in all the world. When they saw the beautiful girl, they all fell in love with her. Then each chief built himself a house near by until they entirely surrounded her house on the landward side.

Tuavavau had never been much among men and was entirely ignorant of all sex matters. So when she saw all these chiefs camped about the mound upon which she lived, she greatly wondered for what they had come.

One day, as she looked out of the gate of the enclosure in which her house stood, she saw Tui Lakepa looking at her. She beckoned him to come up to her. When he came, she asked him what had brought all these men to live there. He answered that he could only speak for himself and that he was there because he liked her. At this she marvelled. "What do you like about me?" she asked, "My head, my feet, my arms?" He then told her that he wanted to sleep with her.

Not being able to understand this, Tuavavau asked him to come into the house and show her just what it was that he wanted. So the chief followed her into the house and had his way with her. When he had finished she said to him, "So that is what you chiefs have come for! Now go, and don't come here any more!"

Then Tuavavau called her companions and said to them, "Alas, I never knew that there was such a bad thing in the world as this, that a man should treat a woman as a rooster treats a hen. Such a world is not a good place for me." So saying, she ran and leaped from the hill top over the steep precipice into the sea. So died Tuavavau.

THE ORIGIN OF THE STONE BURIAL VAULT[114]

There was a married couple; the man's name was Fau and the woman's was Hanu. The man belonged to a town called Mesimasi in Tongatabu (a town located near the lands of the Tui Tonga and of Nuku, which latter now center about Kolonga). The woman came from Ualako, a small tract on the Tui Tonga's lands near Mesimasi.

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[114] As recorded by his Majesty the late King of Tonga, George II. Tupou.

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

539 The woman after a time was in child and gave birth to a little girl. The parents loved this little girl very dearly for she was the only one that they had. They thought continually of her. One day the little girl died, to the great sorrow of her parents. They were exceedingly anxious to bury their little pet in the best way. Fau wanted to make a little boat for a coffin, but Hanu wanted to build a stone vault for the corpse. Fau felt oppressed by Hanu's desire to cut stone, for he had already planned to make a boat for their little girl. Hanu then said to him:

Koe ta e vaka o popo teau o mahalamahala,	To make a canoe which would rot and fall to pieces
O tuku ihe kelekeke sieta tama.	Our child would then be left in the earth.
Ka kohai tene fakatataui e maka?	But what can equal the stone?
E tuku ai pea laui toutangata.	Her body will be there generation after generation.
Ka ke faiteliha pe Fau,	But Fau, you may please yourself,
He koe ongo faahinga pe oku tatau.	For these two modes are nearly the same.
Pea ka ke ka talatau,	So whatever your wish,
Pea teta tau.	Let it be so.

Fau's heart became soft and he responded to her, "Hanu, you may please yourself." So Hanu assigned their tasks as follows, "You will get the two stones for the short sides of the vault and I will get the two stones for the long sides. You will get the flooring stone and I will get the roofing stone." This is all that the vault (*fonualoto*) is composed of.

After the tomb had been made, the couple prepared their child. Her garment was of *kietonga* (very fine mat) and her necklace was of *puleoto* (beads made of cowry shells). They hung many flower garlands (*sisi kakala*) in the house where the tomb was. This house was their dwelling. This is the origin of the use of the fine mats on the top of the corpse, when fine-mat garments are used; also of the wearing of the *puleoto* necklace by a chief woman when she is married.

The *tautapu* (the hanging of the flower garlands over the grave) is also understood to have been originated by Fau and Hanu when they hung flower garlands in the little house where the tomb was made.

One day, when the Tui Tonga's house maid (*taahine kaunanga*) came to this place, she saw these things which the old folks had done for their little girl, and she liked it. When she returned home, she said to the Tui Tonga, "Lord, tell me what I am thinking about now." Thereupon the Tui Tonga said to her:

Koha vaka Fisi, pe koha vaka Ata,	A boat from Fiji, or a boat from Ata,
Peha vaka Eua haane uta kava,	Or a boat from Eua bringing some kava,
Pea koha tau oku piu mei tuana,	Or a gathering army from outside,

Peha taahine oku teu omi maata	Or is it a girl who is about to be given to me.

The house maid then replied:

Ei, sii fale i tuani ene tau holo e sisi kakala.	Lord, a house where flower garlands are hanging.
Koe kie Tonga ko slono vala.	Fine mats are her garments.
Sii puleoto siene hoata.	The *puleoto* necklace has a beautiful and glittering effect.

THE ORIGIN OF THE CEMETERY OF TUKIA[188]

Many generations ago, a chief named Vake, living in Haano (in the Haapai group) considered himself slighted by the people of Faleloa on the adjacent northern part of the island of Foa. It must be understood that Haano and Foa are connected by a reef and an intervening island, passable at low tide. It was over this reef that the aggrieved chief led his warriors to do battle in Foa.

Tradition is silent on the point of who were the conquerors, but it is to be supposed that the Foa people triumphed, for during the fighting Vake was decapitated. This did not interfere with his powers of locomotion. He picked up his head, put it under his arm, and ran with all speed to the end of the island, thence over the reef to Haano. He sped on through what are now the towns of Falakakai and Pukotala, till just outside of the present town of Haano, where he dropped. There he was buried. The place is called Tukia, meaning the "dropping place." To this day it is the graveyard of the Vake family. It is said that Vake's family god brought him [764] back to his native place, rather than have him buried in the foreign soil of another island, for Tongans always desire to be buried in their native places.

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[188] Recorded by W. H. Murley, of Pangai, Lifuka island, Haapai.

ANIMAL TALES

539. Only two animal tales were obtained in Tonga. Of one tale, that of the ant and the rat, a single version was obtained, and of the other tale, the rat and the octopus, three versions. Only two versions of the octopus story are presented. The third, recounted to me by Daniel Faupula, of Haakio, Vavau, differs chiefly in exonerating the rat from all mischievous motives and attributing his act to physical necessity.

THE OCTOPUS AND THE RAT[186]

It is said that the birds assembled to go on a voyage. They boarded their boat and set off. But the king-fisher pecked a hole in the bottom of the boat, and it sank. The birds flew off, the hermit crab and the rat, who were the only flightless creatures on board, could not. The hermit crab crept to the reef and this was the beginning of his going to the sea. The rat set off swimming by himself. As he was swimming the octopus came along and spoke to him.

"Where have you been?" asked the octopus. The rat replied: "We were sailing along nicely, and the long-beaked kingfisher pecked a hole in the boat. The hermit crab crept off to his reef, and I've been swimming alone." "Come, get on board, I'll take you ashore," offered the obliging octopus.

The rat at once got on the head of the octopus, who swam on. In course of time they reached the shore and separated. As they parted the rat called out, "Octopus! Feel your head." The octopus felt his head, and found it covered with the excrement of the rat. The octopus was angry and pursued the rat, who fled and took refuge in a hole. Since then there has been on the head of the octopus the *teelama* (tubercles?) which is the rat's excrement. The octopus became the sworn enemy of the rat.

This also is the reason why the octopus goes after the imitation rat (*makafeke*) with which it is caught. He thinks that it is a rat.

THE OCTOPUS AND THE RAT[187]
(A Variant)

Once upon a time a hermit crab, a rat, and a flying fish went out in a canoe. After a bit it filled and sank. The flying fish flew into the water and found that it could swim. Consequently it was not drowned. The hermit crab sank, but landed on a submerged reef and discovered that it

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[186] Recorded by E. E. V. Collocott, of Nukualofa, Tongatabu.

[187] Recorded by W. H. Murley, of Pangai, Lifuka Island, Haapai.

5: Gifford E-4,5 (1920-1921) 1924 OU9 Tonga OU9

was able to live there. The rat, however, was in imminent danger of 539 drowning, but seeing a passing octopus, called out to it to save him. The octopus replied: "Get on one of my tentacles," but the rat said: "No, I am afraid of the suckers." So the octopus told him to climb on his head.

On the way to shore the rat urinated and defecated continually, but the octopus did not know it. On nearing the shore, the octopus said: "Jump ashore." The rat objected: "Not yet, the water is still too deep." The obliging octopus crawled up almost to the dry sand, so that the rat could get ashore without wetting his feet. The rat jumped ashore without thanking his rescuer and shouted: "Octopus! octopus! Feel what is on your head." The octopus did as he was bid and found a little heap of rat dung on his head, which made him exceedingly wroth.

From that day to this, the octopus has held the rat in detestation. 539 Whenever it sees a rat, its anger is at once aroused and it makes a rush 825 to catch it in its tentacles. The Tongans, knowing this, make with a stone, two large cowry shells, and a twig, a crude resemblance of a rat, 539 which they dangle in the water as a lure. The object is called a *makafeke* 825 (octopus stone). Should an octopus be within sight, it makes a rush at 226 the imitation rat. It is undeceived only when it is dragged to the surface and receives a smart blow on the head with a stick, or a bite just below its head.

THE ANT AND THE RAT[133]

539

It is said that the ant and the rat were once friends. During the warm weather the rat came to see the provision the ant was making for the cold season. He came at the time that the plantain was ripe. Now in olden times the plantain was hollow in the middle, and when it was ripe its interior was sweet. The Tongan expression about a plantain of this sort is, "Its core is gathered."

When the rat came to his friends, the ants, they were inside eating the sweet portion. The rat begged them to give him a piece, but his friends paid no heed and went on eating themselves. The rat was angry and he took a piece of rat's excrement and stopped up the end of the plantain, so that his friends were smothered and died. Nowadays if you split a plantain down [824] you will find its core like a lot of ants and a thing like rat's excrement at the end.

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[133] Recorded by E. E. V. Collocott, of Nukualofa, Tongatabu.

5: Gifford OU9 Tonga OU9

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[For scattered references to informants' names, documentary sources, and translators, see Category 116.]